MISSIONS

A BAPTIST MONTHLY MAGAZINE

CONTINUING THE BAPTIST MISSIONARY MAGAZINE, THE BAPTIST HOME MISSION MONTHLY, GOOD WORK, AND TIDINGS

HOWARD B. GROSE, D.D., Editor

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At the Publisher's Desk

OUR CAMPAIGN PLANS

Thirteen Months for a Year's Subscription

GOOD FOR NEW NAMES OR RENEWALS

NEW or renewal subscriptions received during October, November or December, 1913, will begin with the current issue of the magazine and will be dated to expire October, November or December, 1914, and will thus receive thirteen months of the magazine for the price of a year's subscription.

Do You See The Connecting Link?

With Your Cooperation Our Goal is Attainable

THE increase of MISSIONS subscriptions is largely a matter of mathematics. In round figures there are only 7,000 churches in the Northern Baptist Convention from which subscriptions may be solicited. A gain of 50,000 in our subscription list would therefore mean an average increase of seven or eight subscriptions per church throughout the entire Northern Convention. A few of the churches may be unable to meet this increase, but YOUR church can surely send in at least seven or possibly ten or fifteen new subscribers *in addition to a complete renewal list of all present subscribers.* This can be done if *each* reader and club manager will become personally interested in this effort to reach our One Hundred Thousand Goal. If you belong to those who think it cannot be done, turn to the second advertising page in the back of this issue and read the lines entitled "It Couldn't Be Done."

Where the Churches Stand in the MISSIONS Banner Contests

The MISSIONS Banner Contests are now being carried on in almost every state of the Northern Baptist Convention and with some fine results. This month it will only be possible for us to give the names of the Banner Churches so far as they have been reported to us, but in our next issue

(Continued on second advertising page in back of magazine.)

The Song of the Launch

A DEDICATORY POEM FOR LAUNCH SHURTLEFF
BY BESSIE ESTELLE HARVEY, OF MOULMEIN

I was a dream in the mind of a man,
I was a dream and a long cherished plan;
Rivers were calling the Salween and Gyaing
By whose bright waters abides the Talaing,
Rivers were calling but I was a plan,
Only a dream in the mind of a man.

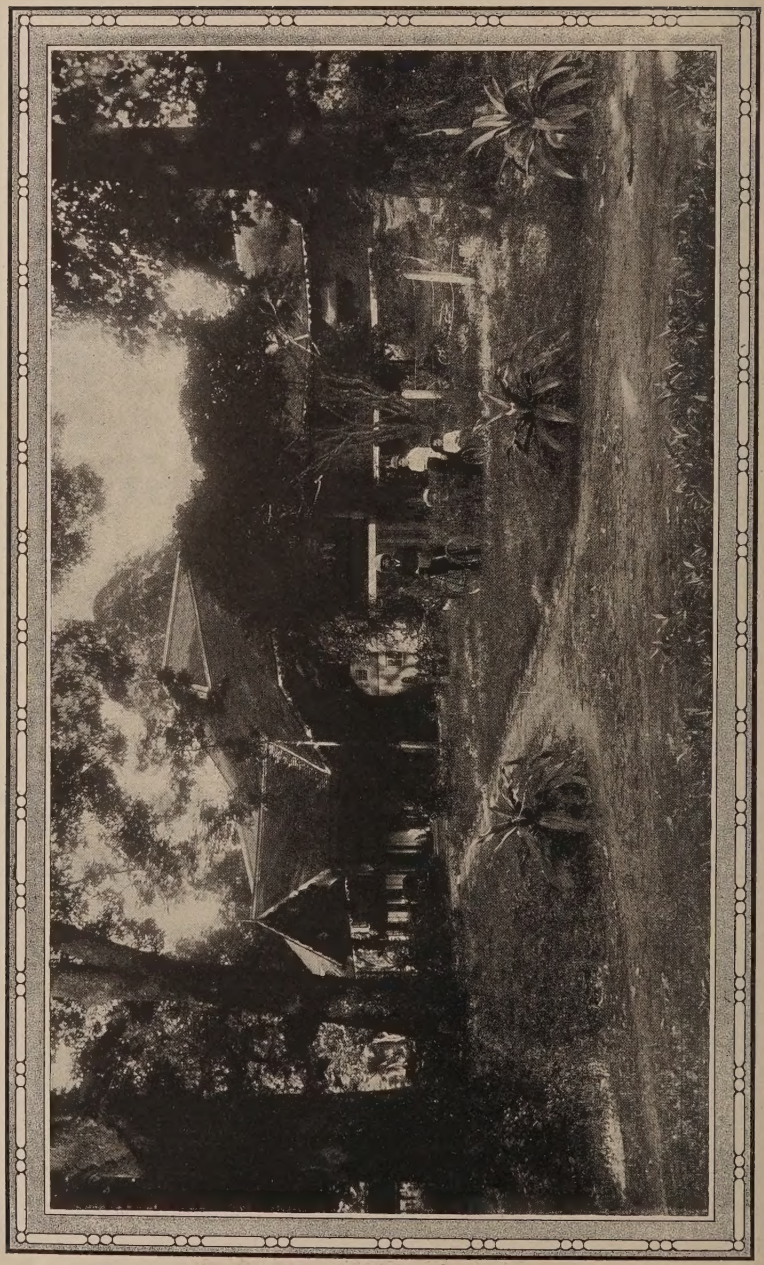
I was a dream! In a country afar
By a broad river hearts earnest there are
Now in deep study in old Shurtleff's halls,
Planning to answer the Orient's calls;
I was a call and I came from afar,
Hearts were responsive, ascendant my star.

I was a dream! At the dreamer's least word
Others saw visions, to action were stirred;
Valiant their efforts, though they were so few —
Ringing their watchword, "That dream must come true,
Shurtleff her message to Burma shall bear,
On many rivers good tidings declare."

I was a dream! But the dreamer saw clear,
Saw with rejoicing fulfilment was near.
Burma responded, with Shurtleff joined hands!
I was begun! I, the joy of two lands!
Through months of toiling the vict'ry was won —
I was a dream, and today I am done!

Hark to the Rivers, their call rings once more,
Ever re-echoes from many a shore;
Over the rivers I gladly will speed;
Over the rivers where deep in their need
Hundreds are waiting a message of cheer —
Waiting the Gospel I now can bring near.

I was a dream! But the dream all is passed —
Glorious fulfilment awaiteth at last!
Happy the dreamer — good news I shall bear
Over the waters — His labors I share.
Ready for service, I rise to the view.
I was a dream, — I'm a vision come true!



AMHERSTIA PLACE, RANGOON, HOME OF EURASIAN DEPARTMENT OF RANGOON BAPTIST COLLEGE

VOL. 4 OCTOBER, 1913 No. 10

The World Currents

THE letter which we give on another page concerning the outbreak in China is most timely. The rebellion seems to have run its course, although it cannot be said that affairs are in satisfactory condition. Yuan Shi Kai has announced that as soon as peace is thoroughly established he will resign the presidency.

Meanwhile, trouble with Japan has arisen, through the assassination in Tokio of Mortiaro Abe, director of the political bureau of the Japanese foreign office. This was said to be the result of his weakness in dealing with Chinese matters. In Tokio a mass meeting of fifteen thousand Japanese, with a large proportion of students, called on the government to take immediate military action against China. The situation is not without critical aspects, because the Japanese people have already been greatly stirred up by the California legislation and the yielding temper of the Japanese ministry. An overturn would not be unlikely; and it is possible that to avoid domestic difficulties the government might be led into a war against China. This would not be a new thing in history.

The relations of the United States with Mexico remain unsettled and unsatisfactory, although an apparent yielding by President Huerta, after President Wilson had read his message, made it possible to reopen negotiations. The Americans in Mexico did not take kindly the urgent appeal that they should leave Mexico, and many of them do not know what to do, especially since the latest instructions from American consuls were to the effect that hasty departure was not meant, to the detriment of business interests. The missionaries have represented their position as decidedly in favor of keeping at their work. Altogether, it is about as hard as ever it was to find out what the actual truth is as to Mexican conditions. The indications as we go to press are that President Huerta is playing a rather foxy game, and means to be a candidate for election to the presidency, in spite of what the Mexican minister of foreign affairs declared to be a constitutional prohibition.

The tide of missionary interest now sets Burmaward, where the Judson centenary is to be properly observed. We shall have a chance to get pretty well acquainted with all India before the exercises are over.

BAPTIST MISSION WORK IN BURMA

One Hundred Years After Judson

By Rev. E. B. Roach, of Prome, Burma

A REVIEW OF THE CHANGES AND PROGRESS IN BURMA IN THE CENTURY SINCE JUDSON FIRST LANDED THERE AND BEGAN HIS WORK OF TRANSFORMATION

IN extent the Burma of today differs but little from that of one hundred years ago, its length being about 1,200 miles and its greatest breadth a little less than 600. Its physical features have undergone no appreciable change. The visitor to its shores will behold the same hills, the same lofty mountains, and the same verdure-clad slopes; the same swift mountain streams hurrying to their destinations; the same mighty rivers ever sweeping onward to mingle their vast volumes of water with the sea from which they came; the same wondrously fertile plains stretching from riverbank to distant foothills.

THE UNFAVORABLE CONDITIONS A HUNDRED YEARS AGO

But in almost every other respect the visitor of today will find a Burma vastly different from that of a century ago. Burma was then an independent nation, ruled by an absolute despot. The king had supreme power over the life and possessions of his subjects. He could and did imprison, torture and execute at pleasure. If a subject became wealthy he was in danger of imprisonment on some trumped-up charge, and of having his property confiscated. The only restraint on the king seemed to be a fear lest his subjects be driven to insurrection. There was no revenue system. The king demanded a certain sum from each of those placed over various provinces. These in turn required of their subordinates

sufficient to provide for the royal demands, with a comfortable amount left over for themselves in lieu of salaries. And so on down the line until the individual was reached, who had to pay all that could be extorted from him.

There were frequent and bloody wars. There was very little foreign commerce. We are told that Government prohibited the export of cotton and rice lest there should not be sufficient clothing and food for the people. Gold, silver and precious stones must not be sent away for fear of reducing the country to poverty. Marble could not be exported as it was consecrated to the making of images of Gautama.

Officials were corrupt and bribery was very common. In a case of law the side that could produce the largest bribe was usually successful. No matter what the offense, a prisoner had some hope of escaping the penalty of his crime if his friends could produce sufficient inducement in the way of money or other valuables. An English officer tells of witnessing an execution. A number of prisoners were led forth to the appointed place, and several shots were fired at the first, who was each time unharmed, much to the amusement of the spectators. Finally he was declared invulnerable and was released and later given a high position under the native official over that province. The fact was that a heavy bribe had been paid. The other poor wretches were less fortunate and were executed in due course.

There were few roads, and travel was usually by means of small boats driven by oars or sails, as convenient. The foreigner was hated, and his religion despised. If a native accepted Christianity it was at the peril of his life. How our hearts burn within us as we think of the heroic endurance of those who carried the gospel message, and of the persecutions and sufferings of the early disciples, some of whom gave up their lives for their faith in Christ.

Living conditions were very unfavorable to the foreigner. A number of missionaries had preceded Judson, but all had departed soon after his arrival, so that he and Mrs. Judson were left for the time alone. Twenty years later, Dr. Judson, in an address to those contemplating missionary service, used these words of warning: "It may be profitable to bear in mind that a large proportion of those who come out on a mission to the East die within five years after leaving their native land."

Humanly speaking, Burma appears to

A BURMESE FUNERAL PYRE

have been the most difficult and the most unpromising field for missionary effort in all the world at the time when Judson landed on its shores. But no obstacle was sufficient to turn him aside when he thought of the millions of Burmans without knowledge of the true God.

THE NEW ORDER OF THINGS IN OUR DAY

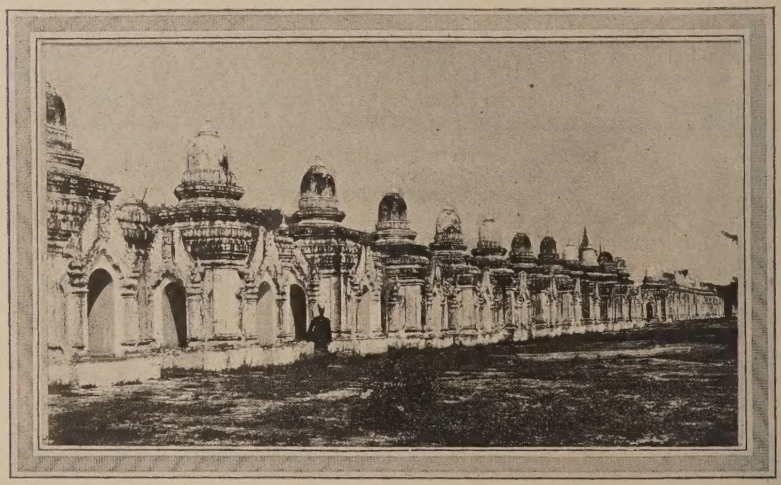
Today, the old order of things has passed away. "The sun descended monarch, sovereign of the power of life and death, great chief of righteousness, king of kings and possessor of boundless dominions and supreme wisdom, the arbiter of existence," no longer sits on the throne. His kingdom has been taken from him piecemeal and added to the British empire. The last of the Burmese kings now dwells in a strange land, a pensioner on the bounty of the English Government, a prisoner, though not within the walls of a prison. Although his allowance enables him to live like a prince, no doubt he is full of regret and longing as he remembers the days of pomp and power of his reign in Mandalay. Added to this, the recollection of relatives murdered in cold blood at the time of his accession, to insure his possession of the throne, must give him many an uneasy moment, and compel the feeling that after all theirs was a happier lot than his.

Today Burma is a land of progress. Changes many and great have occurred. Others are being slowly wrought out. These affect the social, economic, intellectual, and even the religious life.

RANGOON A MODERN CITY

Burma is no longer a hermit nation. The long journey thitherward can be made now in fewer weeks than it formerly required months. Great ocean ships come and go regularly. From Europe, and from Eastern ports, come all sorts of merchandise in exchange for the cotton, the rice and teak of Burma. During the busy season a great fleet of ships may be seen lying at anchor waiting for their cargoes.

Rangoon was then but a large village, its houses mostly of bamboos and built on long posts over tidal flats which were filthy and ill-smelling. It was about the last place imaginable for a great city. But the swamps have been reclaimed, the low-lying tidal flats have been filled in, modern methods of sanitation and drainage have been adopted, and the village of



A NOTABLE WALL OF BUDDHIST SHRINES ABOUT THE KUTHODAW PAGODA

huts has become an up-to-date city of 300,000 people. It is growing rapidly. It is already a great port and one of the great business centers of the East. It has its electric street railway, electric lighting system, paved streets, fine wharves and good public buildings. In short it has most of the marks of the modern city.

GREAT CHANGES THROUGHOUT BURMA

The changes in the capital are but typical of those taking place everywhere. There are two trunk lines of railway with numerous branches built or under construction, opening up the great agricultural districts. There are many steamers, large and small, plying regularly wherever there is sufficient depth of water in the rivers. Government is rapidly developing a system of excellent roads in districts where access to railway or river would otherwise be difficult.

It is now possible for the traveler to go from place to place quickly and with some degree of comfort. Formerly it required from ten days to two weeks to make the journey from Rangoon to Toungoo by boat, up stream. The journey can now be made in about eight hours by train.

Burma has its government telegraph system. A message of twelve words can be sent to any place in the Indian Empire for twelve cents, and additional words for one cent each,—a little ahead of the United States in telegraph rates. It has an excellent postal system, including free delivery and a parcel post. Letters may be carried anywhere in India for one cent each.

Burma is no longer a graveyard for the foreigner. One may live comfortably; and with a reasonable amount of care as to clothing, exercise and food, one need have little fear of the ill effects of the climate.

Men may accumulate and possess property without fear of grasping officials. Under the protecting care of the English Government all enjoy peace and quiet as never under the old régime.

RECEPTION HALL AT LEPER ASYLUM, MOULMEIN, BURMA

EDUCATIONAL PROGRESS

In education, too, rapid progress is being made. It is the purpose of Government ultimately to provide free primary education for all, but as yet the financial burden would be too great. At present all pupils attending school must pay fees,

the amount varying from a few cents to two dollars and a half or more per month, according to the grade of the pupil. New schools are established as fast as there is a demand for them; that is, as fast as the people are able to pay for them. In some schools industrial training is given. There are some technical schools, as the School of Engineering, the Veterinary School, the Forest School. A School of Agriculture is contemplated. Mission schools that teach according to Government requirements and submit to Government inspection are generously aided by the Education Department. There are several Normal schools for training and instruction of teachers, and of these three are in connection with our own work.

PROGRESS OF MISSIONS

During the first ten years of our mission work in Burma, 18 persons in all were baptized. During the second decade 574 were added to the church. In the report of the Foreign Society recently given, the number of baptisms for the year under revision was just short of 3,000, and several fields were not included in the report. Today the total membership of the nearly 900 churches in connection with our work in Burma is about 70,000. In the 600 mission schools about 25,000 pupils are being taught.

The following, taken from the most recent Government Census Report, is not only interesting and instructive, but encouraging as well: "The remarkable advance in the recorded figures of the Baptist community for the past ten years is due to some extent to an underestimate of the figures for 1901. From the figures it would appear that out of a total increase of 62,556 in the total number of Christians, 55,405, or 88 per cent. of the increase, was due to Baptists alone. It is probable, however, that the great majority of the 18,622 Christians who were recorded in 1901 without the sect being specified were Baptists. Even allowing for this, and reducing the degree of increase by a more correct estimate of the numbers of 1901, the Baptist community would still be marked out as not only the most numerous but also the most progressive of the Christian denominations in Burma. This is to be attributed to the energy and activity of its missionary enterprise. It has 185 missionaries, 71 men and 114 women, in the field. These are distributed over 30 mission stations, scattered throughout the province. The principal missions are to the Karens (who form by far the greater majority of the converts), the Burmese, the Shans, the Chins and the Kachins. But there are recent extensions among the Was and the Lahus. One element in the success of this community is the Baptist Mission Press, which serves to bring all its sections into close communication with each other, and with the central organizing bodies."

According to this Census Report, the Christian population of Burma has had an increase of 42 per cent. during the decade ending with 1911, this being just double the rate of increase for the previous decade. Beyond question the period referred to has been the brightest in all the history of our missionary endeavor in Burma up to the present. God grant that the present decade may show an even greater proportionate increase.

ATTITUDE OF THE PEOPLE

In former days opposition to missionary effort came from or was inspired by those in authority and the priesthood. Today, under the changed conditions, there is far less of active opposition. The missionary may go where he will, throughout the length and breadth of the land. The writer has never received any but the most kindly treatment at the hands of the Burmans and others with whom he has had to do. Not only so. He has found an ever-increasing readiness on the part of the people to listen to the preaching of the Gospel. While not ceasing, outwardly at least, to be Buddhists, they are growing dissatisfied with their own religion. With the advance of education, there is a large and constantly growing number who realize the inconsistencies and the failure of Buddhism. A vast number of the present men and women of Burma have had much Bible instruction and earnest preaching while pupils in the mission schools. In these schools more than 25,000 boys and girls are receiving such instruction at the present time. These

go out and others come to take their places. Most of these are not Christians. So that in thousands of non-Christian homes there are those who have a personal acquaintance with one or more missionaries and with Christian native teachers, and who are always ready to say a kindly word to their relatives and friends for the missionary and for Christianity. In such homes the missionary finds a hearty welcome. Parents wish to know the teachers of their children, and want to hear more of the Christian teaching, of which they have already learned something through their sons and daughters.

This may partly explain the change in the attitude of the mass of people. Frequently the missionary has calls to visit distant villages that have heard and wish to learn more of the Gospel. In the Prome field, wherever the missionary or the native evangelists go, they rarely find any but a ready welcome and there is no lack of opportunity to preach. Usually there is the earnest invitation to remain longer, and to return at the earliest opportunity. The Prome Christians have repeatedly said that they have never before seen such a readiness to listen to the Gospel as now exists in that field. The same is true to a greater or less degree in many places.

Throughout Burma there are many who no longer worship at the pagodas and who no longer make the customary offerings to the priests. Formerly the attitude was one of opposition, sometimes quiet, sometimes violently active, always persistent. Today the attitude of the people as a whole may be said to be tolerant, with a decided inclination to friendliness in many places

The writer in his touring has often heard expressions of admiration for America and for things American, sometimes in the most unexpected places. It has seemed to him that this has made the people more ready to hear what the American missionary had to say about his religion.

It has been said of China and India that the people are adrift; that they are no longer satisfied with their own religious beliefs and are casting about for something better. The same may be said about the people of Burma. It is certain that never before have conditions there been so favorable for missionary effort; never has the opportunity been so great, so wide spread. Louder and more insistent than ever comes the challenge from Burma to the Baptists of America, "Let us go up at once and possess it."

COUNTRY TRAVELING IN BURMA

ONE OF MANY SHRINES AT THE SHWE DAGON PAGODA

TWO OF DR. HANSON'S CONTRIBUTIONS TO THE KACHIN LITERATURE

The Making of a Literature

By Rev. O. Hanson, Litt. D., of Namhkam, Burma

THE Editor of MISSION asked me to tell its readers what it means for a missionary to reduce a language to written and grammatical form. Attempting a brief account, I can only follow the stages of its development as it has presented itself in my own experience. Other workers in the same field could no doubt give different details, but in the main the requirements and the difficulties must be the same. One o the greatest blessing sa representative of the Cross can confer on an illiterate people is to reduce their dialect to writing, thus laying a foundation for a future literature and general education. The work of such men as Ulfilas, and the great pioneers among our Anglo-Saxon, Teutonic and Scandinavian ancestors is our inheritance. We appreciate today more than ever the literary labors of the men who first came in contact with India, China and other Oriental nations. Because of their work we can speak of "the awakening of the East." The work of the missionary would be only half done without the written word, the printed page and the consequent school.

I. COLLECTING A VOCABULARY

The first work confronting a missionary sent to an illiterate people is to master the dialect without the usual aid of spelling book and grammar. How he will do it is impossible to say. It is a question of picking up a vocabulary in any way possible. Different men will use different methods. In countries like India and Burma we can, however, always find some natives from each illiterate tribe who know one or the other of the written languages, and with their help progress will be more rapid than would otherwise be possible. If a person has had no special training in languages before he comes to the field he will be seriously handicapped. He is apt to think that all forms of speech are cast in the same mold, and that thoughts and idioms can without much difficulty be transliterated from one into the other. The most ordinary familiarity with the laws of etymology shows us, however, that the same root may in closely related dialects take a different meaning. A literal translation of even the simplest sentences, say from German into English, or vice versa, is generally impossible. Any one familiar with the translations of such a work as Faust knows how far from the original even the best rendering will be. Every translation must be an interpretation and adaptation.

II. PRONUNCIATION

The most important, and probably the the most difficult step, in the mastery of an unwritten dialect is to get accurately the sounds to be represented in the future alphabet. No one ever gets an absolutely perfect pronunciation of a foreign tongue. But that ought not to deter any one from aiming at perfection. By hard and persistent work we will overcome most of the obstacles. To memorize a vocabulary is easy compared with the difficulties of phonetics. If the student fails anywhere, it is likely to be here. The sounds as they come from the lips of the natives may at first make an impression on our sense of hearing that is quite wrong. The peculiarities of accent have a physical basis. The thick lips of the Negro, the shape of the vocal organs of the Mongolian, determine the sounds peculiar to them. Our music and singing, for example, do not appeal to an Oriental. His ear has not been trained to the sounds represented by our octave, just as our ears do not appreciate their gutterals, inflections and tones, no doubt musical enough to them. Some tribes like the Karens and Kachins of Burma will with some training become good singers from our point of view, while the Burmese, Chinese and most Indian tribes will for a long time to come prefer their own "vernacular music." It is only by careful and constant drilling of the native sounds that the ear becomes accustomed to the inflections and tones so important to a correct pronunciation.

III. FORMULATING THE ALPHABET

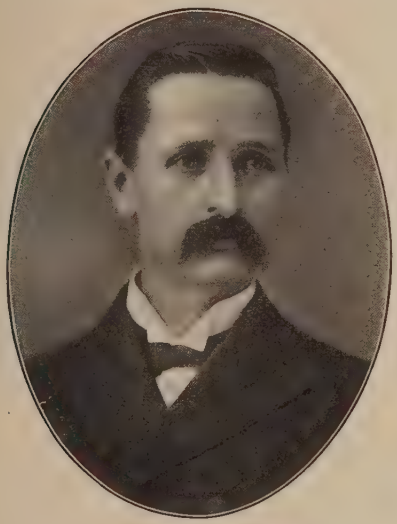
Since the missionary is called upon to construct a new alphabet, he will as early as possible decide what characters to use, but for a long time it ought to be left an open question what sound each particular character will finally take. The main part of the alphabet will be easily settled, but there will be some sounds that will for a long time remain undecided, and for years one cannot be too sure that all the sounds are truly represented. If an already existing alphabet is used, important modifications are sure to be required. There are no two dialects with all the sounds exactly alike. Sounds will vary as greatly as the vocabulary. In reducing the Kachin to writing the first suggestion was to use the Burmese alphabet, following the example of Sagaw and Pwo Karen. But after careful consideration it became evident that the Roman offered the greater advantages. In this case the work of Burmanizing would have been a different problem from that of Romanizing. In each case modifications and adaptations were necessary. Some of the Burmese sounds come nearer to the Kachin than the Roman, and in some cases the Roman letter can represent the sound better than the Burmese. Missionaries working in countries like India and Burma, with various alphabets to choose from, will find it an important and difficult question what characters to give a still unwritten dialect. The tendency today is to Romanize, which is undoubtedly the most desirable and advantageous.

IV. ADAPTATION OF THE ALPHABET

Having decided what alphabet to use as a basis the work has only begun. The compiler is likely to find that the natives will not pronounce his letters "as they are in English." He will write a *t* and give it the Roman sound and power, but the native will return it as a *dt*, *ts*, *ht*, or shade it in various ways as a dental or an aspirate. In the same way other letters may be treated. Here time is required to allow the language to reveal its own peculiar nature and genius. The alphabet may look to the eye like the Roman, but to the tongue and ear it will be a new set of characters. Right here the difficult questions of accurate orthography begin to appear. After twenty-two years of work in Kachin I do not to this day trust entirely to my own ear. The Kachin alphabet has in the main become fixed in the minds of our best educated natives, and I always rely on their unanimous judgment when in doubt. It is, I think, the only safe way to follow. This means that after we have given them an alphabet they in their turn will teach us how this alphabet will grow into and become a part of their language.

The man who has wrestled with these problems knows what a long, laborious and painstaking work it is. Mistakes will be made, and they have to be corrected.

It will take at least twenty-five years before a new alphabet is entitled to its naturalization papers, and even then there will be work for the native, who has learned to look at the tools handed over to him, from his own point of view. Do what we may, something of the "foreign" will cling to our alphabet making and translations, which the educated native will eliminate and correct when the



REV. OLA HANSON, LITT.D.

work is all his own. All that any individual can hope to do is to lay the foundation on which future generations will build. We should recognize the fact that the educated native will in time be the final authority.

V. FIRST BOOKS

Having the alphabet, one or two small text-books, and a few natives able to read and write, the foundation has been laid and we can begin to plan the superstructure. The next step is likely to be the compiling of a grammar, which is quite a different work from the making of an alphabet. The grammarian has to find and explain all the different turns and twists of which a living language is capable. He will probably write an outline of the grammar after a few years of work with the native, only to find that they will violate most of his grammatical rules. I worked with Kachin over five years before I understood and could use their system of affixes, prefixes and verbal endings. A native will be of help in determining sounds and questions of spelling long before he has any idea of grammatical rules. He can tell you how to speak, but he cannot explain grammatical constructions. My first manuscript of a Kachin grammar was never printed, for which I am profoundly thankful. Today some of our most advanced natives begin to understand the laws that govern their own language. What was uncertain a few years ago will with their help be fixed and settled. Some of them are attempting small literary productions, developing the flexibility of their uncultured speeches. These are the steps in the evolution of an unwritten dialect to written and grammatical form.

VI. FIRST TRANSLATIONS

First attempts at translations into a dialect in these first stages of development will necessarily be faulty. The vocabulary may be comprehensive enough and quite correctly chosen, but idioms and constructions present the greater difficulties. The coining of new terms to meet new requirements at first devolves almost entirely upon the translator. Within a few years some of these may have to be exchanged for more appropriate expressions, the native helpers having been trained to appreciate the possibilities of their grammar and vocabulary. Even in so primitive a dialect as Kachin the colloquial will never be the literary language. For these and other reasons we can readily appreciate why first translations will need revision and correction. But the consciousness that first attempts will be imperfect should not discourage the worker. It is only by noticing and correcting mistakes that we advance. Probably the joy of hearing a few Kachin children sing the first simple song translated into their language has given me more pleasure than any later expression of appreciation. The first Scripture portions translated were far from perfect.

But they represented a stage of development that has since been passed and contributed their share toward the progress already achieved.

VII. COMPILING OF A DICTIONARY

With an alphabet now accepted, a few simple text-books and a grammar, the work of compiling a vocabulary and dictionary is more a matter of infinite patience than particular skill. It is a question of exploring every nook and corner of the language and noting down every new word and phrase. With the habit formed of never allowing a new word to miss its place in the list, in twelve or fifteen years the main bulk of the vocabulary ought to be within reach. But unwritten vocabularies are not nearly so meagre as even missionaries at times assume. There will be no difficulty in expressing any shade of thought if we can gain command of the full vocabulary of a given dialect. The Kachin, for example, has at least fifteen thousand words, a vocabulary larger than that used by Shakespeare, and about double that of the Greek New Testament. This is quite sufficient for more than ordinary purposes. The main difficulty in preparing a dictionary of a new dialect comes in determining the correct spelling. It more than once seemed almost audacious that I should be the only one to define the orthography of so rich a language. But here is where the help of the natives especially comes in. Whenever there is a question of doubt the ear of the foreigner should not be the last court of appeal. The concensus of the educated natives must be the final authority. Given the vocabulary and the final word in regard to spelling, it now becomes a question of definitions and preparing the manuscript for the press. This part of the work I always enjoy, but the proof-reading does not especially appeal to me. Generally when a book of this kind is ready, the author is likely to wish that he could sit down and do it all over again, so as to make use of new ideas the preparation of the volume has brought to light.

There is still a great deal of work of this kind to be done. A young man cannot ask for a greater privilege than to enter such a field. We will feel our imperfections as the years go by, but we will rejoice when we see the result of our labor. Twenty years ago there was no alphabet for the Kachins; a few months ago I saw the completed New Testament and parts of the Old in their hands. At our associational meetings at Namhkam the question was raised by the natives themselves to print a Kachin periodical. MISSIONS need not fear the new rival, but who thought a few years ago that we should be called upon for such an undertaking. Truly, this is what God has done.

AN ADDITIONAL WORD

In a note to the Editor, accompanying the foregoing article, Dr. Hanson says: "The Kachin literature today consists of the New Testament, Genesis, Exodus, and the Psalms; Dictionary, Grammar, and a new Hymn Book, third edition, of over three hundred selections; Spelling Book, First Reader, Catechism, and one tract. I trust the Lord will allow me to finish the translation of the whole of the Old Testament; but this is a work still in the future."

SOME RECENT APPOINTMENTS FOR BURMA FIELD

A Little Study in Language

THE Editor has been looking into this matter of language a little, to understand better some of the difficulties of the missionary who has to learn a foreign tongue. The study is fascinating, and it would be most interesting if a little of it were introduced into missionary programs. Why not? MISSIONS proposes to offer something in this line, which can be taken up by the young people. Form a small class, and let its study be conducted by one member, in presence of the whole gathering. The leader can take the points from Dr. Hanson's article, showing how one goes to work to learn a language. Members can give illustrations, when called upon. The pronunciation is not difficult, in the present case at least, and will be indicated when it differs from the English sounds. Use this material, and see if there is not a desire to know something about a dozen other languages which our missionaries have to acquire and use. And by and by we shall get around to similar lessons in Italian and Spanish, which bring us into relations of missionary influence right at home. Remember that any language study is also a help in knowing our own great language better, and more highly appreciating its beauties of expression.

SOMETHING ABOUT KACHIN

Dr. Hanson tells us in his introduction to the Dictionary that he labored for sixteen years continuously upon it, in an almost unexplored field. In spelling he has relied upon the opinion of educated Kachins. The language is full of preformatives, which cause confusion. For example, the preformative *u* may be confused with the generic word *u* (or wu). Thus *ubaw* is the head of a cow, but *u baw* is the head of a fowl. Tonal marks have not been introduced, but Kachin is a tonal language, and this must be learned by long training of the ear. As in Chinese this is usually the most difficult task of the missionary. The word *ga* may be sounded so as to indicate to the Kachin whether it is used as a verb or noun, or as one of two or three nouns.

The original name of the Kachins is *Jinghpaw*, or *Singhpo*, which is supposed to have meant "man," though that meaning has long since been lost. The word probably means "a cannibal," and was given perhaps by the Tibetans to the wild, savage border tribes, who when on the war-path often practiced cannibalism. Given in reproach, the name was gradually accepted and assumed the dignity of a generic term and racial designation. The Jinghpaw tribes, Dr. Hanson says, are coming to accept the opprobrious name Kachin, which is a Burmese corruption of the Chinese *Ye Jein;* but at present it is a foreign appellation, as is Shan to the Tai and Karen to the Pgha k'nyaw tribes. It was in this manner that the term "Christian," first applied in derision, was gradually accepted and has become a term of honor.

The Kachin or Jinghpaw dialect forms a branch of the great Turanian or Polytonic

(many toned) class of languages. It was strictly monosyllabic and polytonic in its earliest forms, but is now in an agglutinative stage and the tones are less used. The roots of words can still be easily traced, however. Thus from the root *ja*, to be hard, or solid, come such formations as *aja*, gold; *gumja*, golden; *kaja*, good; *laja*, bad; *nja*, dear; *maja*, stubborn; *shaja*, to persevere. The most ordinary mountaineer, however rude he may appear, has command of a vocabulary of eight or ten thousand words, while the priests and professional story-tellers use three or four thousand more, which is quite enough.

The Kachins never had a written language before, though they have a tradition, in common with the Karens and other hill tribes, of a "Parchment Book" lost long ago. They have many dialects but remarkable uniformity. Their original home was probably northeastern Assam and along the borders of Tibet. Two or three centuries ago they migrated southwards, inhabiting the country on both sides of the upper Irrawaddy. The Jinghpaws (or southern Kachins) pushed further south on both sides the river, and have advanced in civilization and intelligence more than their northern kinsmen. They have been little influenced by surrounding races, and the unity of their language has been remarkably preserved.

WORDS WITH MANY MEANINGS

To show some of the difficulties, take the word *Ga*. As a verb it means (1) to ward off, protect, as a charm; (2) to propitiate and expel, as a troublesome nat (evil spirit); (3) to split, as timber, to crack or burst; (4) to pass through, as a country or village; (5) to be, used only in religious poetry. As a verbal particle *Ga* means go.

As a noun *Ga* means (1) trade; (2) the earth, as *Myen Ga*, Burma; *Sam ga*, the Shan States; *Jinghpaw bum ga*, the Kachin Hills; (3) the raspberry; (4) a laborer called for joint or communal work, receiving only his food and drink; (5) a word, as *aga*, speech, language; *Myen ga*, Burmese language; (6) *ga ga*, to speak; *gagale* to translate.

Dr. Hanson would be described as a *ga gale ai wa*, a translator or interpreter.

The word *Aam* may mean wealth, health, luck, a yoke, a carrying pole, each other, to leap or canter, to act hurriedly or abruptly.

Words are made interestingly, as: *Bu*, an abode; *bu-ga*, the homeland; *bu-hkawm*, to go on a visit; *bu-ni*, inhabitants, natives; *bu-praw*, to raid a country, etc. *Bu* alone also means a dozen things, as: to split, to be abundant, an officer, to wear, to have fever, to be raving mad.

The religious language is full of parallelisms, like the Hebrew poetry of the Bible. For example:

Hkauka ningshan manau n rat,
Si myan arihta gau n hkrat.
Dancing on the sword's edge he is not hurt,
Walking on a cotton thread he does not fall.

Lamun lam wunli lan, latsa lam wungau hpan;
Create a hundred blessings, produce a hundred gifts.

SOME KACHIN PROVERBS AND SAYINGS

Ma u di sha yang, lagaw n tu ai da;
If children eat eggs, their feet will not grow.

N-gu jahku kabye yang, saprawng prawng ai da;
Stepping in rice water the feet get sore.

Kut rai yang tsut, nut rai yang hpyut;
Persevering you prosper, retreat means defeat.

Hkawng ai ma dawng ai;
The petted child will stare (having learned nothing).

Hkawt yang dumhpawt ai;
Fooling (as with edge-tools) you will get hurt.

Masha ga madat mayam, hkringmu sha bainam;
It is for the slave to obey, for a goat to eat ferns.

Hpraw malai she n nga ai, myit malai gaw nga ai;
No one can change his color, any one can repent.

Ma hpaga masha mara;
When children trade, men suffer.

Prang majoi nat, Sam majoi sat;
Any one can fire a prairie or kill a Shan.

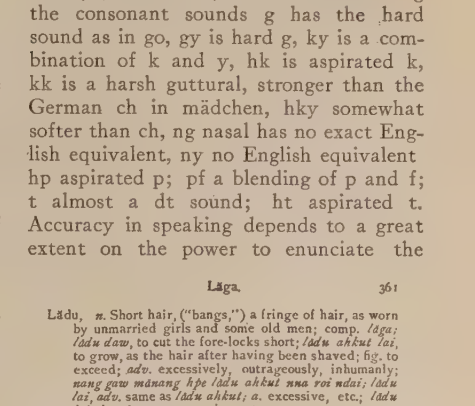
Uhtang mu yang, chyahkan kau ai da;
He who sees a trout lets the crab go.
Masa a myit magaw ai n mu, hpun kawa magaw ai she mu ai;
If bamboo or wood is crooked, it can be seen, but a crooked mind no one can see.
Galaw galaw nga yang, ngai hkrai chyum,
Sha sha nga yang, woi nawng hkrum;
When saying, "Work, work," I alone bear it.
When calling, "Eat, eat," a flock of monkeys gather.
Manang a hpyeng-jut waw ai she mu ai,
Tinang a hpyeng-jut waw ai n mu ai;
Every one sees the hole in the corner of the other man's bag, no one sees it in his own.
Nai mam hkra du ai she mu ai,
Masha hkra du ai gaw n mu ai;
The paddy planting season we know,
But man's time we cannot tell.

A KACHIN STORY-TELLER'S ACCOUNT OF CREATION

Formerly the Heavens high were not,
The stable Earth had no existence;
Where since were fixed the Heavens high,
The Fleeting Cloud at first appeared.
Where since the lasting Earth is seen,
The Fairy-fowl at first was found.
Now the Fleeting Cloud descended,
And rode upon the Fowl's short tail.
In haste she bore, at once gave birth;
Something like a wicker-basket was born,
Something like the capsule of a plant;
She filled the basket, packed the capsule,
It became the size of a waiter,
In circumference as a fanning tray;
Thus the Cloud-nat Earth appeared,
The Earth of the Fairy-fowl became.
Then was born Kringkrawn,
And in its turn Kringnawn
Now the Fleeting Cloud expired,
All existing lands it heard,—
But close to Heaven hung the drooping clouds;
The Fairy-fowl becomes extinct,
Informed are all existing lands,
But then appeared the bird Latsaw.

THE KACHIN GRAMMAR

From the Kachin Grammar, which Dr. Hanson also produced as another result of his prodigious labors, we learn that the Kachin alphabet contains fourteen vowels and thirty-one consonants, or forty-five elementary sounds. A is like our a in father, e has the sound of a, ĕ like ay in prayer, i like our e, o as in English, ö like u in murky, u like oo in moon, ai like eye, au like aw, oi as in oil. Among the consonant sounds g has the hard sound as in go, gy is hard g, ky is a combination of k and y, hk is aspirated k, kk is a harsh guttural, stronger than the German ch in mädchen, hky somewhat softer than ch, ng nasal has no exact English equivalent, ny no English equivalent hp aspirated p; pf a blending of p and f; t almost a dt sound; ht aspirated t. Accuracy in speaking depends to a great extent on the power to enunciate the



Lăga. 361

Lădu, *n.* Short hair, ("bangs,") a fringe of hair, as worn by unmarried girls and some old men; comp. *lăga; lădu daw*, to cut the fore-locks short; *lădu ahkut lai*, to grow, as the hair after having been shaved; fig. to exceed; *adv.* excessively, outrageously, inhumanly; *nang gaw mănang hpe lădu ahkut nna roi ndai; lădu lai, adv.* same as *lădu ahkut; a.* excessive, etc.; *lădu lai sha ai wa*, an excessive eater.
—du, *n.* (from *du*, to arrive.) The return, as of a date, a new-year, birthday, or the like; an anniversary; *a.* annual; *lădu hkrum, v.* to have rounded, as a month or a year; *shi shăta lădu hkrum sai*, he (the babe) has rounded the (first) month,—is a month old; *dai lădu gărai n hkrum*, it has not seen its (first) anniversary; *ngai sha măsum ning lădu hkrum sai*, my child has had its third birthday; *lădu lai*, to be passed, as a date, or a new-year; *Lădu wa Pungnang, n.* one replete with years; the first man to die.
—dum, *n.* A kind of shrub.
—dau, *n.* A scraper; comp. *shingban; lădau htò hkut kau mu*, scrape it away with the scraper.
—dau, *v.* To be in haste; see *lărau.*
—daw, *n.* (from *daw*, to fix.) Time, a set time, a definite period; comp. *hkra* and *du hkra lădaw; lădaw lănga*, a time, period, season; *lădaw lănga n tam ai wa*, a person disregarding times and seasons.
—dawn, *v.* To stretch out the arm; comp. *lătawn; lăta lădawn ya ai*, to stretch, put out, the arms at full length.
—ga, *n.* The hair, (*kăra* or *lădu,*) especially of a dead person; *na a lăga hkang mat sai.*
—ga, *v.* To be old, hardened, stiff, and thus set, as in mind or ways; comp. *gungsa* and *naga; shatmai lap lăga mat sai*, the curry stuff is old—and not fit to use; *ngai shinglet lăga mat sai*, my tongue is stiff,—unable to pronounce new sounds; *shi myit htè hkum lăga mat sai*, he is set in mind and "body".
—ga, *a.* (from *ga*, to split.) Split, forked, dentate, palmate, erose; *lăga hkungri*, a forked altar; *nam'ap lăga*, a dentate, erose or palmate leaf.

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A PAGE OF THE KACHIN DICTIONARY

various tones correctly. Five tones are easily distinguished: (1) the natural, (2) the grave or bass, (3) the rising, (4) the abrupt or short, (5) the emphatic. To understand what this means, take the word *wa*, and it will mean, according to the tone: (1) a hut in a paddy field; (2) to return, to pay back; (3) a male human being, a father, a tooth, the thread of a screw; (4) to weave a mat, a hog; (5) to bite. So, if not careful of your tone, instead of a question about the health of one's father, you may inquire as to the health of a screw-thread or a hog. The accent usually comes on the last syllable.

But we cannot go further into the grammar at present. This study may whet the appetite for more, and it is certain that a young people's society could not arouse greater interest than by sending to Rev. O. Hanson, Myitkina, Burma, for a copy, to put in the missionary library and use for a study class.

A KACHIN EXCLAMATION AND GREETING

Aw! satisfaction or surprise. *Ak!* pain. *A*, assent. *Gai* or *kai!* Enough! now do it! *O*, many usages, as with us. *Goi, goi e!* Wonderful, Really! *He!* threatening. *Ashe?* What? How is it? *Rai taw?* What then? Eh? *Ataw?* What? *Taw,* Look up!

"Are you well?" like our "How do you do?" or "How are you?" *Na hkum pyaw n ni?* Literally, "Does your body feel comfortable?" If the answer is yes, it is *Pyaw ai;* if no, *N pyaw ai.* Instead of a single word, the whole statement is repeated.

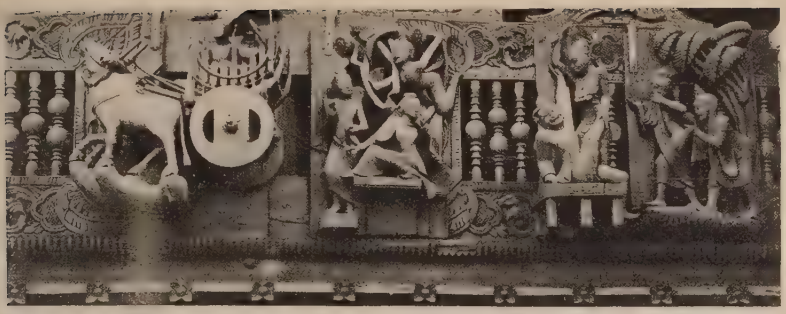
One more interesting fact, and then we must stop. Kachin names are peculiar but instructive. The boys are named in order, thus: Ma Gam, firstborn; Ma Naw, second born; Ma La, third born; Ma Tu, and so on, the number following the Ma; while the girls are Ma Kaw, Ma Lu, and so on. When grown persons are indicated, N is substituted for Ma, and Ma Gam becomes NGam; NKaw. There is no such variety of names as with us.

ANOTHER PIECE OF MISSIONARY LANGUAGE WORK

Rev. William Pettigrew, of Ukrul, Naga Hills, Manipur, Assam, has recently published his "Manipuri Grammar with Illustrative Sentences." In this piece of pioneer language construction, the author has done a fine work. More than many persons realize the languages of backward peoples are deeply indebted to the missionaries who have reduced them to written and grammatical forms.

A FEW WORDS IN DIFFERENT LANGUAGES, FOR COMPARISON

English	*Kachin*	*Chinese*	*Burmese*	*Karen*	*Tibetan*
Air	nbung	k'i	le	kli	lung
Again	bai	ts'ai	pyan	kdaw	yang
Arm	lata	p'i	le	re	da
Book	laika	shu	tsa	li	parma
Cat	nyau	mao	chyaung	miyaw	shimi
Country	ga (land)	kueh	pyi	kaw	yul
Death	si ai	si	the ti	thi	shiwa
Demon	nat	kwei	nat	nat	dre, don
Dog	gwi	keo	hkwe	htwi	k'yi
Eye	myi	yien	mye	myehta	mig
Father	wa	fu	ahpe	pa	p'a
Life	asak	seng	athek	thatamo	ts'e
Mother	nu	mu	ame	mo	ma
Name	mying	ming	mamyi	ami	ming
Sun	jan	t'ayyang	ne	mu	nyima
Year	ning	yien	hnit	ni	ning



WOOD CARVINGS OF THE SHWE DAGON PAGODA, RANGOON

Burma—Past and Present

By Julia Shinn St. John

OF THE BAPTIST COLLEGE, RANGOON

SIXTY years ago, with almost no visible results of her husband's forty years' labor in Burma, Mrs. Judson, in her *Song of Moulmein*, wrote the following prophetic lines:

Ply the lever, pioneers!
Many a waiting angel cheers,
Christ above is interceding,
Here the Holy Ghost is pleading,
And the promise of Jehovah
Stands upon his blessed book.

Cheerly, cheerly ply the lever!
Pause not — faint not — falter never,
Course the river, thrid the alley,
From the hilltop to the valley,
Go this barren border over,
Scattering seed in every nook.

Gifted with a little wing,
Far the seed shall float and spring,
Spring and bloom in Burma's center,
Till life giving fragrance enter
Even the sacred groves of Buddha,
And the monarch's golden hall.

Plant the seed and ply the lever!
Pause not — faint not — falter never!
With a trusting heart and humble,
Toil till Buddha's throne shall crumble,
Monastery and pagoda
Reel before the Cross and fall.

On the thirteenth of July scores of churches throughout this land held special services commemorating the landing of Judson in unenlightened Burma one hundred years ago.

In Moulmein the Christians met in Judson Hall for a mass meeting of English, Burmans, Karens, Talains and Indians. More than six hundred listened to inspirational addresses and the enthusiastic singing of a choir of fifty voices. At the close of the service about thirty received baptism. But the Burman Church does not need a special service to bring to mind the Judson influence in Moulmein. Among its members are two old saints whose hearts thrill with memories of Dr. Judson's preaching, and the younger generations have heard from their lips many experiences of their earlier days. The Burman church greatly rejoices in having the Old Judson Pulpit in the meeting house. As a special thank offering for all the benefits which have come through the Judsons in Moulmein one family of small income saved Rs. 500 for mission work during the past year. This has gone into the general Judson Fund, about Rs. 40,000 of which has been received to date. It is hoped that the amount will be greatly increased before the end of the year. Could the Judsons see to-day as we see this strongly developed Christian community with its splendid schools for Burman, Karen, Indian and English speaking peoples, how they would rejoice over their early seed sowing in Moulmein!

In Rangoon, Judson Sunday, besides other church celebrations, was commemorated by two meetings in Cushing Hall. At the Sunday morning service two of our fine Burman teachers spoke, one giving a sketch of the life of the

CUSHING MEMORIAL BUILDINGS, RANGOON BAPTIST COLLEGE

great pioneer and another pointing out the work left for us to do. In the afternoon, at a mass meeting of our City Mission Society in the same place, Dr. Thomas spoke to a Christian audience of more than a thousand in three languages, Burmese, Karen and English, — comparing Judson's days of patient beginnings with the present golden harvest, ready in many directions for reaping, and in others the fields ready for effective seed sowing.

A miracle of change has been wrought in Rangoon since Judson landed in a little unattractive fishing village, where instead of being welcomed as the missionary is to-day he was persecuted and driven out from time to time. The fishing village has come to be one of the important cosmopolitan cities of the world with its great social problems growing alongside the church and mission schools. The vast tide of immigration from China and India greatly increases the language difficulties of mission work here. Forty thousand Chinese without a missionary of their own and at present with but one Christian preacher among Baptists (who is supported in part by voluntary gifts from the missionaries and native Christians) is one of the great problems of our City Mission Society. When at the close of the mass meeting pledges for the support of next year's work were asked for, there was a generous response, which it is hoped will permit the Society to call another preacher from China.

Evangelistic work for Burmans is also carried on to some extent by the City Mission Society, but what is being done seems only a drop in the bucket when compared to the tremendous needs. By means of our churches and mission schools for English, Karen and Burman communities much is being done for the youth of the city as well as training given to many from the outstations who come to live in the boarding departments of our schools.

But not only in Moulmein and Rangoon, the original soil of Judson's seed sowing, is the harvest apparent.

> "Gifted with a little wing
> Far the seed did float and spring"

even to the wild head hunters far away on the borders of China and to the nat worshiping Kachins in their mountain wilds. During last hot season the Kachins of Dr. Roberts' field (Bhamo) came up to their Association sixteen hundred strong, only four hundred of whom are baptized Christians, and dedicated a new chapel costing Rs. 1200. They are asking for schools in more of their villages. Dr. Hanson writes of a "great and wonderful opening" among the Kachins in his field (Namhkam) prophesying a strong Kachin church in the near future.

Our Theological Seminaries at Insein continue to grow in efficiency and they, together with our two Bible Training schools for Karen and Burmese women, fill a growing need in the mission work of the country, sending out as they do yearly workers into all parts of the field.

Although figures cannot completely represent the growth of our work during the past century of missions in Burma, it may help in our estimate to know that our church membership is now reckoned to number 63,000 and the number under Christian training in our schools about 27,000. But most of these encouraging results have been attained during the past thirty years. Four decades ago, Judson's mission to Burma was described as having wholly failed of success although the pioneer was praised for his bravery and discretion in his perilous undertaking.

What of the prospects for the century before us, we ask as we pause on the threshold, realizing that there are great difficulties ahead. Inspired anew by the faith of one who could confidently say, while plodding on when others saw only failure ahead, "The prospects are as bright as the promises of God," let us

> "With a trusting heart and humble,
> Toil till Burma's sons assemble
> All before the cross to kneel."

TYPICAL BURMESE VILLAGE BUILT DOWN TO THE RIVER'S EDGE

A Visit to the Kachins

A MISSIONARY'S TOUR DESCRIBED IN AN INTERESTING LETTER TO DR. ANTHONY, WITH NOTES OF PROGRESS

Myitkyina, Burma, 9th May, 1913.

MY DEAR DR. ANTHONY: Your good letter has been lying before me a long time, and several times I have wanted to write you a letter telling you about our work; but like yourself we are a busy people, so that the thought and the time did not always synchronize. I have somewhat followed your work in the religious papers and from them learn that you do not spend much time in your easy chair, if you have one. You are certainly doing a noble work in uniting the Christian people and arousing a deeper interest in the great work of our Master. It is one thing to be busy and another thing to be intelligently busy. In bringing about the unity of Baptist Churches you are certainly organizing team work and rightly directly the energies of the home churches.

I am sure you will be interested in learning a little about a trip I took to Bhamo not so long ago. I thought of you as I rode up the river from Katha and of the delightful Sunday spent with the Kachins. Do you remember that couple who gave a Kachin bag to Dr. Barbour and then interviewed him late on Sunday night? Ma Lu and her husband Ma Naw? This year the Bhamo association was to meet with their church in the hills and as their village was on the route to Namhkam

FAMILY OF MR. GEIS "EN TOUR"

where the Kachin Conference was to meet, Dr. Roberts invited me to come down a week earlier and visit the Bhamo association. I was glad to do this, for I have always taken a deep interest in both Ma Naw and Ma Lu, ever since they had been my teachers in Kachin twenty years ago. I was also glad to visit their field of labor, because my first tour into the hills in company with Dr. Roberts and Dr. Hanson was made in that neighborhood just twenty years ago and I had not seen the place again in all that time. At that time the "Kachin Brethren" did not receive us with open arms and welcome us to their villages. I well remember in one village we kept awake in turns with a loaded gun and revolver, so that we should be ready in case an attack should be made during the night.

It took us three days to reach N Baba. The village is built on a hill about in the center of the valley, so that it can be seen in all directions and, as there is very little jungle, people coming can be seen for several miles winding their way down the mountain sides. So when the Christian Kachins saw us coming early in the morning, four of the brethren came about a mile out to meet us and lead us to the village. Just outside of the village a bamboo arch was built over the path and on it these words: "Loi mi Hkring myit, Wait a little." In a short time Ma Lu and Ma Naw came with some of the school children and gave us a drink of real lemonade and then hymnbooks were handed us and we had to sing "Gates ajar," after which the bars were let down and a song of welcome was sung by the Christians, and then with British and American flags flying we were led to the new school and chapel building where again songs of welcome were sung by all. It was a grand reception on the part of these formerly wild mountaineers.

I thought I knew the Kachins fairly well, but these meetings revealed many hidden abilities which made me more than ever thankful that I am a missionary to the Kachins. I never saw such a large gathering of Kachins at one time. They counted 1,650 people, all of whom had to be fed and shelter provided for four days. One evening Ma Lu took some of us about and showed us what arrangements they had made. She showed us a book containing the names of 13 committees, butcher, carver, vegetable cooker, rice keeper, rice cooker, food distributers, ushers reception committee, lamplighters, etc. People were well provided for and all went like clockwork. I did not think that Kachins by themselves could provide for so many people and do it so well.

In the ten years that this Christian couple has been working for their Master their influence has made itself felt, not so much as yet in the number of their converts as in the changed attitude of the chiefs of the surrounding hills. Chiefs from a number of villages came down with a large number of their people to attend these meetings.

The son of the chief who had given the British government much trouble during the wars of annexation and whose village was burnt down came with the elders and presented Ma Naw with a buffalo for the feast and a gong for the school which is to be used to call the children and the older people to the meeting. It seemed as though these old fellows were just awakening to the fact that a great movement was going on in their very hill, a movement in which they had until the present had little or no share, but before it is too late, they want a hand in it and so make these presents which in some way identifies them with this great movement. It was a splendid testimony to the great work these people are doing for their Master. Dr. Roberts' heart was filled with joy as he saw these men coming to these meetings, for he knew them before the British came to Upper Burma and knew what a terror they were to the Burmans and Chinese traders.

Christianity is certainly making steady progress among these hill people. At Namhkam a number of chiefs are about to turn over to Christianity in a body with their villagers. As soon as we can provide teachers and leaders for these people I believe many villages will forsake demon worship and become Christians. I know that a large number of Yawyins are ready for such a step just as soon as we can provide the men. The trouble just now is that they feel they must have a trained teacher constantly among them; I am afraid of two things in this request; one is that they may look upon this trained teacher, who will have to draw his salary from the society, as a kind of a priest who can drive away the evil nats as their former nat priests did, and secondly, I am a great believer in self-support and the earlier you begin training the people in the way they should go, the easier it will be later on, so I am trying to teach them to select from among them men who can

ELEANOR GEIS WITH HER PLAYMATES

be their leaders and not depend on me or the mission.

Within the last five months the British Government has mapped out all the country north of us up to the Tibetan mountains and next year will build a fort in Hkamti Long. Within a few years the whole country to the north of us will be accessible with the gospel message. The Government is strongly thinking of building the railway through the Hukong valley and thus connect Burma with Assam.

Just now we are enjoying the fellowship of Mr. and Mrs. Hattersley. They are spending the hot season with us studying the language and they are hard at it. They are fine young people and I am glad they came to Burma. My son Alfred graduates from high school this coming June. He was elected president of his class. He enters the University of Rochester. Fraternally yours,

Geo. J. Geis

KACHIN WOMEN GINNING COTTON

The Work that Judson Founded

FORCE AND FRUITS	AFTER 40 YEARS	AFTER 75 YEARS	AFTER 100 YEARS
Missionaries, number,	62	increase to 123	increase to 194
Native assistants, number,	145	" " 524	" " 2,126
Organized churches, number,	117	" " 521	" " 916
Self supporting churches, number,		377 (72%)	" " 717 (78%)
Church members, number,	8,736	" " 29,952	" " 64,035
Total schools, number,	55	" " 468	" " 708
Pupils, number,	1,178	" " 11,477	" " 26,235
Native contributions amount to		$46,067	" " $93,884
Total expenditures in heathen lands,	$87,366	" " $325,990	" " $780,018
Expenditures in Burma,	$43,780 (50%)	" " $134,060 (41%)	" " $249,962 (32%)

"Shurtleff."

A Motor Launch

In Mission Service Among The Talains At Moulmein Burma.

The readers of MISSIONS will no doubt be interested to know that our Foreign Mission Society now has more than a dozen motor launches plying in the waters of the Orient, carrying the gospel message to thousands of isolated villages. I give herewith a brief sketch of the service these launches have rendered in the past few years, and speak of one of the launches in particular. I am sure if this little fleet could be assembled for your review, the lusty chorus of discordant "chugs" would at least arouse your interest. Burma leads in numbers, with a fleet of ten and at least four others planned. The missionaries have been waiting for years for this service, but gasolene was not obtainable and kerosene motors were not reliable. The introduction of the motor cars has changed these conditions. With them came a stream of gasolene which at once opened the country to the motor launches. With cheap gasolene and kerosene from our own Burma wells, and reliable motors that run on either fuel, we have at our hands the efficient service for which we have waited so long, and with which we hope to open the water-locked portions of this country. Motor launches have come to stay. Experience will teach us many things as to the size, type, and quality best adapted to our work. One thing we have learned, that a missionary is too busy a man to bother with a cranky outfit. We must have reliable motors. The best is none too good when we are half way around the world from repair parts and expert advice. Launches of this type will cost money, but it will mean a saving of money in the end, and it will spell EFFICIENT SERVICE. Of course it costs more to keep a launch than a dug-out. But a man with a launch will do four times as much work in a given time as the other, and he will be happily on his way

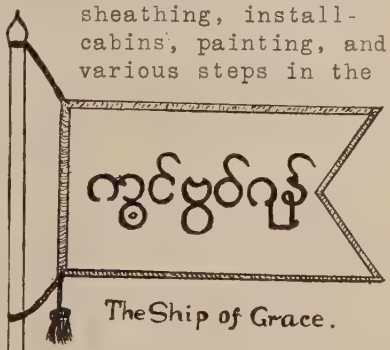
many a time when the other could not venture out. When a motor launch makes it possible for a man to multiply himself more than twice over, it spells ECONOMY as well as EFFICIENCY in service.

You may be interested in hearing a little of the story of LAUNCH SHURTLEFF, a little cruiser about thirty-three feet long, with an eight-foot beam, that is being used in the waters about Moulmein in work among the Talains and Burmese. During the past seven months scores of villages have been visited, tracts and scripture portions have been sold by the hundred, and thousands have heard, many for the first time, something of the message of peace. About four years ago Student Volunteers at Shurtleff College, Alton, Illinois, learning of our need, inaugurated a movement to provide us with a launch. Generous subscriptions by the students and faculty provided an initial fund of more than one thousand rupees. Other funds were added, and finally after many delays the building of the launch was undertaken in February, 1912.

After an unsuccessful effort to secure some ship-builder to undertake the work at a sufficiently reasonable price, it finally became necessary, as a last resort, for the missionary to become his own ship-builder. With nothing on hand but a small blue print giving the construction lines of a Swedish model, the work was begun. By pricking the plan on cardboard cut into the shape and size of lantern slides, I was able to enlarge the plan with a stereopticon to the full size of the launch and thus correct my patterns. One of our large timber firms supplied the timber and kindly let me use their steaming box, and the bending of the ribs, the most difficult part of the work in a sense, was undertaken. Teak is a splendid ship timber; there is no better in the world. The decks of the finest steamers are made of this material, but it is brittle and was never intended for ribs. Since there was no other

timber better adapted we gave the teak a trial. After the mill men with great pains selected timber that was straight grain and clear, with the engineer of the firm I went over each stick, rejecting about two out of every three. Of this remaining third that was steamed for hours under a high pressure, fully half would not stand the strain of the bending, so that several weeks passed before we had the forty pairs of ribs.

With patient work, the launch soon took shape. The laying of the keel, setting up the ribs, the planking, putting in the clamps and combings, laying decks, caulking, metal sheathing, installation of motor, building cabins, painting, and finally upholstering—the various steps in the work followed each other in rapid succession. At last the launch was finished, but it was far from and far above the river. Mt. Pleasant, the name of our home, is not a misnomer. We truly live on a hill that overlooks the city and river for miles.



The Ship of Grace.

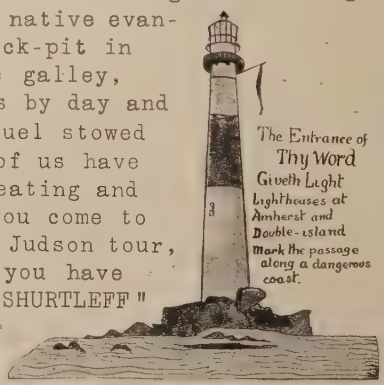
To move this launch weighing several tons with all its delicate machinery down hill and more than half a mile to the river so gently that not even the liquid batteries should spill seemed quite an undertaking. It took three days of hard labor to move and launch it. An excavation had to be made through stone to let it pass under one building. Ten corners were turned. At one stage in the journey we encountered a small hill and the men were not equal to it. Mr. Wyatt kindly dismissed his boys' school, and when 250 boys took hold of those ropes with a shout you should have seen it take on life.

Down the mud banks of the Moulmein River between tides we finally worked it, but the tide coming in with a rush caught us before we were ready, and the faithful men were in the water up to their waists before the propeller and rudder and skeg-iron were properly fastened. But at last all was finished and when the tide lifted the launch from the cradle, with

thirty on board we were off on a short trial run. It worked from the first, and continues to work. Although it was built with coolies and house carpenters we have not as yet had to call for expert advice.

It was a glad day for native Christians and missionaries when the launch was named and dedicated to the service of our Master in waters made sacred by the heroic service of Judson and his noble followers. Among the guests present were five old Shurtleff students, one of whom, Mrs. Howard, of Rangoon, read the dedicatory poem, which another Shurtleff daughter, Miss Bessie Estelle Harvey, of Madras, India, kindly prepared for the occasion. Our little daughter Louise broke a bottle of pure water over the bow and gave it two names, one in English and one in Talain. Speaking in both languages she said, "I christen thee 'SHURTLEFF'"—"Oa koot ymu bang ဇာခုတ်ယူကျေးဇူးရုံ။" p'woa koon." "I name thee the 'Ship of Grace,'" more literally, "Ship Heap of Grace."

Just look inside for a moment and you may go. Forward is the little cabin for two or three with lockers and ample room to stow away tracts and scripture portions by the thousand. There is a place for picture cards, and just here let me say that if any one who reads this article has post cards or Sunday-school cards on hand just send them along to Moulmein, Burma. I can use a barrel next season. The motor room amidships serves as the dining room during the day and a cabin for the native evangelists at night. The cock-pit in the stern serves as the galley, takes care of the passengers by day and the crew by night. With fuel stowed away out of sight, eight of us have made a 300-mile cruise, eating and sleeping on board. When you come to Moulmein next winter on the Judson tour, I will not let you off until you have had a jungle trip in the "SHURTLEFF" and added your testimony to the value of this new service.


The Entrance of Thy Word Giveth Light
Lighthouses at Amherst and Double-island Mark the passage along a dangerous coast.

ARTHUR C. DARROW,
Talain Department, Moulmein, Burma.

[This is a facsimile of the copy prepared for Mr. Darrow by a native boy in the school at Moulmein, who drew the illustrations. The dedicatory poem referred to is printed on the fly leaf of this issue.]

The General Conference of Free Baptists

By Alfred Williams Anthony, D.D.

THE General Conference is the national organization of Free Baptists, which meets triennially. The meeting this year, the thirty-fifth, held July 15–18 at Ocean Park, Maine (a summer colony by the sea, founded by Free Baptists in 1880), though lasting but three whole days, less than half of the usual duration, was engaged with business of unusual importance. The membership of the Conference, composed of delegates from Yearly Meetings and State Associations, is never large. The sessions are almost entirely deliberative.

The three evenings were given to inspirational addresses. On the first evening, with a backward look, indicated by the word "Hitherto" on the program, the President of the Conference, President J. W. Mauck, LL.D., of Hillsdale College, Hillsdale, Michigan, reviewed the movement for union with the Baptists, as it had developed in the denomination; and Rev. C. E. Cate, D.D., of North Berwick, Maine, speaking upon the subject, "Free Baptist Gifts to the World," showed how Free Baptists, as pioneers, had contributed to the temperance cause in its early days, to the anti-slavery issue as it arose, when to espouse the side of abolition meant the loss of thousands of church-members, and to the Union movement, not by mere profession of sentiments, but by sacrifices and surrenders; and, on the side of Christian thought and theology, had by a just discrimination acknowledged the sovereignty of God and at the same time the free activity of man, within the scope of the Divine permission and providence, and with loyalty to the revealed word of God had inculcated and exemplified a true Christian democracy and fidelity to revelation and conscience.

On the second evening, when the catchword on the program was "Now and Forward," after a description of the Federal Council and its achievements and aims by Dr. C. S. Macfarland, Secretary of the Council, Dr. L. C. Barnes, Field Secretary of our Home Mission Society, delighted his audience with a clear and appealing account of the forms of missionary work on this continent, "between the North Pole and the Panama Canal," in which Free Baptists with their Baptist brethren had a share, — work for the aborigines, the Mexicans, the negroes, the immigrants and those who, while termed "Americans," have in their keeping no more the destinies of America than have the others.

Dr. F. P. Haggard, Home Secretary of the Foreign Mission Society, performed the important task, on the third evening, of showing his hearers by specially prepared charts how Baptist societies were related each to others, and to the Northern Baptist Convention, and in these relations were now engaged in carrying the Gospel around the world. His theme was "Our Connection with World Tasks," and the motto of the evening, expressed on the program, was "Forward and Out." Free Baptists were permitted to count themselves as sharers in these possessions and privileges and as co-workers in the tasks.

The business of the sessions concerned two broad groups of subjects: reports of officers, committees and institutions; and plans for the future. The treasurer's report showed that in the process of union already more than $147,000 of the permanent funds, in cash or in securities, reckoned at their market value, had been transferred to the Baptist Foreign Mission and Home Mission Societies, and that property estimated at over $40,000 in value, not yet in condition for transfer, was still in hand, and fifteen different estates in which the General Conference has a beneficiary interest were in process of settlement, more or less advanced.

The report of the corresponding secretary stated that the union movement had generally the hearty support of the membership, that, so far as known, only three different persons appeared as would-be leaders in opposition, that the influence of such leaders was on the wane, and that actual union, in somewhat varying forms,

at least to the extent of participation in the same plan of apportionments from the same committee, had been put into operation in the states of Vermont, Massachusetts, Rhode Island, New York, Indiana, Illinois, Iowa, Wisconsin, Minnesota and California, and that union was planned or in progress in Maine, New Hampshire, Ohio and Michigan.

The schools and colleges of the denomination were reported in a prosperous condition. Hillsdale College, the oldest higher institution established by Free Baptists, had larger classes, increased funds and a wider sphere of influence. Bates College, Lewiston, Maine, had added more than $300,000 in the last three years to its funds and property. Storer College, at Harpers Ferry, W. Va., serving the negroes, had new buildings, some increase to endowment, and enlarged classes of students. New Hampton Literary Institution, New Hampton, N. H., had just celebrated its ninety-third anniversary, with three new buildings, another renovated, and additions to faculty, student body and funds. Maine Central Institute, Pittsfield, Maine, reported similar conditions, — more students, more funds, improvement to property. Rio Grande College, in southern Ohio, while not reported on the floor, was known to be gaining in students and resources.

Provision for the future was made by changes in the constitution which, while simple, may have far-reaching consequences. The time for holding the Conference was changed from three years to four. The quorum was reduced from thirty-three to twenty-one. The Conference Board, which is the executive body between sessions, possessing the powers of Conference itself, was reduced in size from twenty-one to fifteen, and the members of the Board were elected to serve until the July following the election of their successors. Since the Board now has the power to fill vacancies, whether in the officers of the Conference or in its own membership, it is by this change practically constituted a self-perpetuating and continuing body. It is not directly so constituted; but, in the exigency of the Conference not meeting again, the Board would be continuous, with all of the powers of the Conference, save those of altering either the membership or the constitution of the Conference.

As for membership, however, provision was made so that a body which should wish to withdraw from the General Conference for the sake of uniting with a Baptist Convention, or with other Baptist body, may file an application for dismissal with the Conference Board and, when this application has been approved by the Board, all responsibilities of membership will be reckoned as ceasing.

One Baptist state convention was elected to membership on application of its executive board. This was the Wisconsin Convention, into which the Wisconsin Free Baptist Association is becoming merged; and this action was taken for the sake of continuing, through the Convention, Free Baptist representation in the Conference.

The officers of the Conference were elected as follows: President, President J. W. Mauck, Hillsdale, Michigan; First Vice-President, Hon. Carl E. Milliken, Island Falls, Maine, president this last year of the Maine Senate; Second Vice-President, President Henry T. McDonald of Storer College, Harpers Ferry, West Va.; Clerk (who must be a resident of Maine, in which state the Conference is incorporated), Lewis B. Stillman, Esq., Saco, Maine; Corresponding Secretary and Treasurer, Alfred Williams Anthony, Lewiston, Maine; and the Conference Board, beginning next July, will be composed of the following persons, six women and nine men: Mrs. N. A. Avery, of New Hampshire, Mrs. Mary W. Bachelder, of Maine, Mrs. Emeline B. Cheney, of Michigan, Miss Harriet A. Deering, of Maine, Mrs. F. L. Durgin, of Minnesota, and Mrs. Z. A. Griffin, of New York; J. W. Mauck, Carl E. Milliken, H. T. McDonald, Thomas H. Stacy, D.D., of New Hampshire, R. D. Lord, D.D., of New York, W. J. Fulton, D.D., of Ohio, H. M. Ford, D.D., L. M. Webb, Esq., and Alfred Williams Anthony, of Maine. Upon these persons will devolve the administrative duties of at least the next four years, with all of the adjustments and changes which the union of Baptist and Free Baptist organizations and functions involve.

Christianity in Burma

WHAT Christianity has meant to Burma in the century since Judson began his missionary labors will be realized in some degree by our readers as they follow the fine survey by Mr. Roach in this issue, and then take up one after another the articles which have to do with this same land. This may be regarded as a Burma number, and is prepared with special reference to the centennial celebration which is to take place in Rangoon.

To those who will gather there and at other points of interest, MISSIONS extends greetings and congratulations. It has been a wonderful century for missions, and nowhere has the missionary effort been more effective and influential than in India, and more particularly for us in Burma and the Telugu country. All honor to the noble men and women who in the years gone have devoted their lives to giving the gospel of salvation to a land that was benighted indeed when Christianity first appeared in it. The record of the century is filled with the heroic facing of every sort of danger and difficulty. It is a story of faith and courage and inexhaustible patience that makes one proud of humanity. If this story is told in our churches as it ought to be during this year, there will be a strengthening of the weakness in many places and a new enthusiasm in the enterprise that is transforming the pagan nations, slowly but surely.

All honor, also, to the equally noble and devoted men and women who are at present engaged in the same work of evangelization and education. Burma is not the same as it was when Judson first faced its rice fields, and seriously proposed to convert its people from their ancient faith and practices. It is true that Buddhism, Hinduism and Mohammedanism still exist, and hold the masses of the people in their superstitions. But it is also true that their hold has been loosened, and that they are undergoing more change than would have seemed possible. Read carefully what Mr. Roach says on this point. Nowhere has Christianity a more respectful hearing than in Burma and India, Professor Henderson and our other lecturers testify after their visits to the East. As in China, the undermining processes have been going on, and to see Christian nations born as in a day would cause no surprise to those who see most clearly the trend of events and the forces at work.

This century in Burma should reinvigorate our faith in the missionary enterprise and in the power of the gospel to make life new. The lesson should not be lost sight of, that the reaping time has come, and if only the reapers are provided and the harvests cared for adequately, the first half of this twentieth century should see the religion of Jesus in the ascendant in all India. Then will India be ready to take its place among the free and independent peoples of the earth. And when that day dawns, it will be due to the Christian missionary and the religion he has introduced more than to all other causes combined. Meanwhile, let us give more largely into the missionary treasury, in order that we may do our part fully in India's redemption.

The Student Attitude

WE plead for the student attitude toward world affairs. Nothing is more pitiful in this day, when history is making with such remarkable rapidity and vividness before our eyes, than to see people, especially young people, contented to dwell in their little circle, absorbed in a round of petty things, and heedless of the great movements without. The way out of this is to cultivate the student attitude toward world affairs. Skip the nauseating stuff in the papers about criminals and accidents and scandal, and seek for the news — for you will have to seek for it — concerning the really important movements and events. Do not rely upon the daily newspaper for your information, but be a reader of one of our religious papers, and by all means have MISSIONS as a monthly visitor to call your attention to broad issues.

Take the student attitude and get the student taste and the thing is done. That means that you will be saved from becoming narrow and prejudiced and warped; that you will be a really educated man or woman, no matter what your lack of early schooling; that you will come to disregard trifles in church and social life; that you will become a cosmopolite in interest, and a Christian competent to help in the world's work. If a body of people in a church sets itself to study, and becomes familiar with the significance and details of missions in all lands, the result is as sure as that the sun will shine tomorrow. The pastor will have a group that he can rely upon; the trivialities that often disrupt churches will fall into the background; the leaven of interest in large and important things will be at work; the church life will develop.

This student attitude means growth in knowledge, grace and power. It keeps one in touch with vital movements. Try it. Make a special study of the progress of events in China since the revolution began in 1911 that has brought China into the line of the republics of the world. Be resolved to know the Chinese and their character and achievements as thoroughly as they can be known through reading. You will find this an absorbing subject, if you really take it up with purpose. We are glad to believe that in such a study you will find the files of MISSIONS as helpful as any available sources of information; and you will find much from our correspondents that you cannot get in other sources. Get a friend to take up Japan in the same way, and compare notes. Then you will be ready for a missionary meeting three months' program that will make what you have learned available to a larger circle.

Of this we are convinced: that our churches would be fairly revolutionized in intelligence and service if all the members should take this student attitude, follow it with intelligent reading, and become truly interested in world affairs, with which our missionary enterprises are intertwined.

What of the Coming Year?

WITH October the church activities have begun again in earnest. The vacation is past, the plans for the year are laid, the pastor is ready for aggressive work, and the members are ready for the call to go forward. What shall the keynote be? This is a word with you, as a member.

More work and better, for Christ and the Church. That is a good slogan. You did much work last year? Yes, but you can do more. Has your church reached its limit of ability? How about the undeveloped one third of the membership, that has not learned to serve or give? You have done your share, it may be, but have you tried to win others to service? Help to develop the undeveloped resources, and there will be no question about more work.

You did good work, in Sunday school, in mission study class, in young people's society, in brotherhood? Yes, but you would admit that you can do better. Always im-

proving, growing a little better, doing a little better — that is the rule of the forward-moving Christian life. The hope of doing better spurs us on. And the church needs our best. It will be a sad day when the world does not look to the church for something better than can be found elsewhere.

More work — that means more prayer, more faith, more faithfulness, more self-giving, more planning. And all these make for power and efficiency. More work springing out of these sources means better work.

If the more work should take the form of getting into personal touch with some foreign man or woman who needs Christian sympathy and human kindness, then this coming year would be one of the happiest and best of your life. For there is no greater source of happiness than to help somebody. That is the missionary spirit and joy.

Do Not be Diverted

In the missionary work of the church at home there is just one objective, and that is the stimulation of interest and giving, so that the home base may furnish the men and means for the firing line and maintain the field forces at their maximum of efficiency. Let nothing divert our attention from that objective and the direct means of reaching it. Individuals are important, and methods are necessary, but nothing is so necessary as a church awake to the needs of the non-Christian world and the call of God to evangelize the nations. We are always in danger of relying too much upon movements and leaders and inspiration from without — ephemeral all of them, however good. What we need most today is the inspiration that comes from above, the ear attentive to the divine voice, the ready response, "Here am I, Lord," send me, or use me. It does not matter much whether one plan or another seems to fail. The all-important thing is that the whole church shall hear and heed the Great Commission, and allow nothing to divert it from its "marching orders."

That Study of Kachin

It is a most readable story that Dr. Hanson gives us of the way in which a missionary begins to form a written language, and we supplement it with a little study of the Kachin language, with a practical purpose in view. Here is a new feature for the missionary meeting, which should always be made as fresh and interesting as possible. What an opportunity a good missionary committee has, by the way, to develop the talents of its members in the preparation of programs. If there is no missionary committee in your church, appoint yourself one, get some friends to join you in presenting the Language Study and Dr. Hanson's article in the manner that seems to you most effective, and then offer your services to the pastor for a midweek meeting. Who knows what you may start by such a simple beginning!

The Judson Centennial and Our "Missions" Magazine

The many celebrations of the Judson centennial are bringing to very many of our churches, both at home and on the mission fields, a fresh inspiration and enthusiasm for participation in the Kingdom's extension. But inspiration without information means only spasmodic and misguided effort. A larger fund than heretofore of definite missionary information must be absorbed by the rank and file of our church membership. No easier or less costly method of accomplishing this can be found than a far-reaching extension of MISSIONS subscriptions. Surely if MISSIONS ever deserved the support of the churches, for the benefit of the churches themselves, it should have it at this time. What more fitting climax for MISSIONS in this Judson year than the actual attainment of a subscription list of one hundred thousand persons?

FOR once we depart from our rule regarding special numbers, and give Burma the right of way. When a mission comes to its centennial celebration, it certainly deserves to have an exception made for it. This October number will reach Burma in time for the meetings in Rangoon. We are greatly indebted to the missionaries who have written so informingly of the work accomplished and of various phases of the missionary operations. To all the missionaries in Burma, MISSIONS gives its greetings and godspeed. We shall have full report of the centenary for our readers.

¶Be sure to study the diagram in connection with Dr. Barnes' next two steps, and realize the strength of the case he puts. To save twelve to fifteen thousand dollars in interest would enable us to equip a dozen of those needy stations at home and abroad. As it is now, it is an example of pure waste. The remedy is simple.

¶Mrs. Smith Thomas Ford of Chicago has given us an eloquent presentation of "Our Homes and Our Country," and we do not see how this article, read at missionary meetings and circles, or used as a declamation by a talented young woman, could fail to awaken deeper interest in those close issues which touch us all. Read it, and then read it aloud in some meeting, prayer meeting or missionary.

¶We have received the first number of the *Watchman-Examiner*, our new combination Baptist paper of the East, in its spick-and-span dress. Thus has come to pass a union of papers long thought of and oftentimes planned. Dr. Curtis Lee Laws is the editor-in-chief, and with him are associated in various capacities the men who have been identified with both papers, Dr. Merriam having charge of the Boston office and general New England interests. The price has been made $2.50, which is certainly as low as is consistent with self-support. This union has been made possible by the willingness of a few of our laymen in New York, who have desired for the denomination a strong paper to represent us in the East, to invest capital with no hope of a return in dividends, to say nothing of the principal. The field is large, and the promises of the paper equally so. It will be a source of rejoicing to all, and of great strength to all our interests, if the *Watchman-Examiner* realizes the hopes of its editors and wins place among the ablest religious papers of the country. All success to you, brother editors.

¶We are sure that our Burman cover will please all who are interested in human nature — and who is not? These three little maids from Burma, with their carrying baskets on their heads, are typical; and it is for such as these that our missionaries are giving their lives.

¶ Thanking the Woman's Home Mission Society for sending to his church a "kind woman," the church clerk, Sherman Chadlesone, Blanket Indian, says: "We will all push in and help her with the duties before us." "All push in and help" is not a bad motto.

¶ There is a heavy immigration from Russia and Germany into Brazil and in it many Baptists from both countries. In one province in Brazil there are seven Baptist churches of each nationality.

¶ China has taken a new census. In China proper are 320,000,000. Adding Mongolia and Manchuria, China has 400,000,000. China has a territory half the size of that of the United States. This means that China has 200 people to the square mile.

COOS RIVER, WHERE THE "LIFE LINE" WILL CARRY THE GOSPEL

Two Remarkable Dedications

By George L. White

THE first of the dedications was at Marshfield, Oregon. On June 22 the new Colportage Cruiser "Life Line," with the Cross at the bow as its battle-flag, moved along the water front of that city in view of hundreds of people who were watching for it. When it tied up at the wharf, a large crowd soon gathered and participated heartily in most impressive dedicatory services. They sang with earnestness first of all,

"Throw out the life-line
across the dark wave,
There is a brother whom
some one must save."

After the dedicatory address by George L. White, District Superintendent for the Pacific Coast, all joined in a fervent prayer led by Rev. O. C. Wright, General Missionary for Oregon.

CAPT. G. L. HALL AT THE WHEEL

The "Life Line" is a beautiful boat, 40 ft. in length by 10 in width, and is furnished with a $1,500 engine, and a complete electric lighting plant, galley berths and everything necessary for the convenience and efficiency of the missionary in charge.

There are no railroads, and in most places no wagon roads, along the Coos, Coquelle, Rogue, Umpqua and Siuslaw rivers where this boat will be used. It is a picturesque country and thousands of people engaged in dairying, farming and lumbering throng the valleys of these streams. They cannot be reached without a boat. One of the best recommendations for such a cruiser is found in the fact that friends in that district, realizing the needs for such work with such an equipment, contributed in cash and

REV. G. L. HALL, HIS WIFE, AND THREE OF THEIR CHILDREN

DR. W. E. STORY RECEIVING HIS COMMISSION AS CAPTAIN OF THE "OSCEOLA"

materials about $4,500, to help build the "Life Line." It is valued at $5,000. About half of that amount was given by people who are not professing Christians. Scores of communities will be visited where people are practically without religious privileges.

Upon its initial trip up one of the rivers, about forty ranchers gathered in the cabin and a small Baptist church was organized by Capt. G. Leroy Hall, the missionary in charge.

The cabin is large enough to accommodate forty people by crowding a little. When a community is visited where there are more than that number who wish to attend a service, it is possible to secure a schoolhouse or a residence for the meeting.

THE CROZER COLPORTAGE CRUISER, "OSCEOLA"

Large credit is due Capt. G. L. Hall for his efficient service in superintending the construction of the "Life Line" as well as for the profitable work to which he has put it since its dedication.

The *second dedication* was that of the Crozer Colportage Cruiser "Osceola" at Sacramento, California, Sunday afternoon, July 27. The "Osceola" is a boat 45 ft. in length by 10½ in width and its total cost for construction was about $5,500. It has an $1,800 "20th Century" engine, electric lighting plant and other full equipment. It is a seaworthy craft in every particular.

A large number of people gathered at the Sacramento Boat Club for the dedicatory services, which were participated in by the several Baptist ministers of Sacramento, as well as by Rev. C. W. Brinstad, General Missionary for California, and George L. White of Portland, Ore. It was a time of deep feeling and real rejoicing when this splendid cruiser was formally turned over to the American Baptist Publication Society and dedicated to the service of God, and also when Dr. W. E. Story was publicly commissioned in charge.

We acknowledge with gratitude the assistance of Rev. S. Fraser Langford, pastor of the First Church in Sacramento, in securing funds for the purchase of the boat. He raised the largest part of the money among friends in Sacramento, most of them not connected with the Baptist church. They realized the needs and the opportunity. Through Mr. Langford's influence money was give in considerable sums by non-Christians, Catholics and Jews. One Jew, who gave $25, expressed much interest and was present at the dedication.

The "Osceola" will be used about the San Francisco Bay, visiting all of the towns and cities from Petaluma almost to San José. It will travel also up the Sacramento River to the north as far as Red Bluff and up to the San Joaquin River to the south nearly to Fresno. Its principal work for the present will be in the district lying between the rivers named,

which is known as The Netherlands. This was formerly a low marsh country but is now the garden spot of Northern California. There are here navigable canals about 600 miles in total length. They form a network about more than forty large fertile islands. The canals and rivers in The Netherlands have dykes at least 20 ft. in height upon either side; these keep the water from overflowing the islands and other surrounding country. All of the land is now under intense cultivation, and there is no more productive farming country in the world.

Thousands of people live in this vast region and they are almost destitute of religious privileges. There are among them Italians, Portuguese, Japanese and Chinese, as well as large numbers of Americans. One is stirred to the depths as he cruises aboard the "Osceola" through such a wonderland and realizes in a measure the tremendous foreign as well as home missionary opportunity which is offered. The people can be reached in no other way.

The Publication Society through these boats is doing pioneer missionary work, and has discovered and supplied a great need. There is no more promising missionary project to be found anywhere. The prayerful interest of all good people is solicited.

Considerable money has been contributed toward a similar missionary cruiser, which will be launched upon Puget Sound in the near future and which will bear the name "The Robert G. Seymour."

The Judson Centennial Tours Begin
Two Groups of Tourists Sail

ON August 26 there sailed from San Francisco on the S. S. "Siberia" one of the parties of tourists who are to be in Burma for the Judson Centennial celebration next December. Those who are going on the tour are Rev. J. G. Briggs, Owatonna, Minn.; Mr. C. E. Fickes, Sioux Falls, S. D.; Rev. Henry M. Sanders, D.D., New York; Mrs. S. A. Scribner, Chicago; Mrs. J. S. Griffith, Chicago; Mrs. Minnie Moody, Milwaukee, Wis.; Mrs. H. G. Safford, Boston; Miss Ada A. Brigham, Bennington, Vt., and Miss Louise N. Robinson, Rochester, N. Y. Rev. F. M. Goodchild, D.D., and Mrs. Goodchild, of New York, and Miss Lena S. Fenner of Providence, R. I., have already sailed and will join the party in Honolulu.

The party is under the efficient leadership of Mr. James V. Latimer, who will escort the tourists through Japan, China and the Philippine Islands to Burma and return with them later by way of Assam and India. In the various countries visited, short trips will be taken under the direction of missionary guides, who know thoroughly both the people and the country. The great Centennial meetings will occur in Rangoon, December 10–12; also in Moulmein, December 14–16, and Mandalay, December 19–21. At the sessions held in Rangoon the Lieutenant-Governor of Burma is expected to preside.

On October 7 a second party will sail on the "Tenyo Maru" from San Francisco in charge of a capable leader. Among those already booked for this tour are Col. Charles W. Gale and Mrs. Gale, of Norwich, Conn.; Rev. W. A. Hill, St. Paul, Minn.; Rev. F. Sweet, Minneapolis, Minn., and Mr. Irwin Nickels, Minneapolis. In Japan brief stops will be made in Yokohama, Kobe and Nagasaki, and from the latter port the boat will go direct to Manila. After a short stay in the Philippines the party will sail for Hongkong, from which city a ten day trip to the Baptist Mission at Swatow will be made; also a short trip to Canton. From Hongkong the party will proceed to Burma, reaching that country in time for the Centennial meetings. The price for this second tour which covers five months is $1,100. It will be necessary for those who are thinking of taking this trip to send in their preliminary deposit of $10 at once as the final bookings must be made immediately. There are still a few good berths in outside rooms which can be held but a few days longer.

A Small Investment with a Large Dividend

By George H. Brewer, D.D., Mexico City

AN ARTICLE OF SPECIAL INTEREST SINCE THE AMERICAN MISSIONARIES HAVE DECIDED TO STAY IN MEXICO, AND ARE MORE INFLUENTIAL THAN EVER WITH THE PEOPLE

MEN of large means, in this day of shrewd financiering, look askance at an investment that promises dividends out of proportion to the amount invested. A small income with safety is regarded as a better financial proposition than a small investment with large returns where the element of risk enters into the transaction. This same principle does not always hold good in the amount employed in prosecuting missionary work. On some fields the amount invested is pitifully small, but the returns are large. This is true of our Medical Mission in Mexico City. Less than $1,500 per year is employed in salaries, rents, helpers and medicines, and yet in this little "*consultorio*" on Avenida, San Francisco, more than six thousand poor men, women and children received aid and comfort in more ways than one during the past year. Over 300 new families were brought into more or less direct touch with the Gospel, and of the thirty-three new members added to our Mexican church by baptism last year, more than one half of them came as a direct result of the Medical Mission.

We are more and more convinced as we watch this new departure develop that it is God's plan for reaching the Mexican people. I wonder what the poor wounded man who fell among thieves on his way to Jericho would have done had the Good Samaritan found him and preached to him three or four good sermons on the law and the prophets and then left him to find a way out of his misery? I wonder if that lawyer would ever have found out who was his neighbor? But when the Good Samaritan poured in oil and wine, made use of the best antiseptic dressing he could find, provided food for the weakened Jew, arranged with the proprietor of the inn to give him such nourishment as the place afforded, and nursed the injured traveler back to health, he was a medical missionary in the truest sense, and set an example for Christians of all ages, and put forever to rest all question as to who is our neighbor. Mexico is our neighbor, and this neighbor to the south of the Rio Grande is needing us just now.

When Jesus Christ walked upon earth, human suffering always appealed to Him and stimulated Him to do his utmost to heal the wounds or cure the sick, and he never made any previous conditions as to whether or not those who received His ministrations would hear the Gospel. It seemed, however, to follow naturally that those who received His healing touch also felt His saving power. This is true today. The great majority of those who come to our Medical Mission go away with something they have never had or heard before. If any one doubts this statement, let him come to Mexico City and see for himself.

One of the secretaries of the Home Mission Society who visited the mission said afterward when asked what he thought about it, "I never felt that I was so near to heaven as I have felt this morning." Imagine, if you can, that you are a visitor. Over there sits a poor mother with a sick child in her arms.

The child has fever, as is indicated by the unusual flush on its face. Here is a young man who injured his hand while at work in the factory. There is a father whose child is too sick to bring to the mission, but he wants to tell the good doctor about it and have him make a visit after the rush is over at the office. Then here is a poor girl who was given up to die a few weeks ago, but thanks to modern science, and a skilled hand to apply it, she is now on the road to recovery and is here for a final treatment. And so the story goes with each case. Literally thousands of cases are awaiting the help of Dr. Conwell if he could only multiply himself and attend to all of the calls which come.

In a few moments the leader of the morning meeting announces a Bible lesson; explains why the Medical Mission is here, and what our purpose is. No deception is ever practiced. All who come here know that we are Protestants and that our real purpose is to preach Christ as well as to benefit them physically. When the Bible lesson is finished, an earnest prayer is offered, a gospel tract is given to each one present, and an invitation to attend the services at the church. Then their names are written in the register, and the doctor receives each according to his turn. This part of the work usually lasts from 10 o'clock in the morning to 1.30.

Our Medical Mission in Mexico City has wonderful possibilities open before it. It has succeeded in overcoming much of the prejudice which these people had against Protestants. It has succeeded where other branches of evangelical work failed. The doctor has welcome access to many homes where no other missionary would be able to go.

One thing, however, is urgently needed to complete our equipment for this work. We need a Christian hospital. In all this city of over one half million souls there is no place to take a poor patient who cannot pay, and, while giving him the medical treatment which he needs, give him also that which is vastly more important, the gospel message which is able to save his soul. There are Roman Catholic hospitals, but Protestant workers are barred from them of course; there are private hospitals, but religious work is not tolerated in them; there are well-equipped government hospitals, but no Protestant worker, nor Catholic either, for that matter, is allowed to visit the patients and talk with them on religious subjects. The fact is that it is next to impossible to get the poor people who need hospital attention to go to the government hospitals, and they will not go unless carried there by force. This is due perhaps to their superstitions, but not a small part of their objection is based upon the fear that their cases will be turned over to some young medical student whose only purpose will be to get a little practice out of it. Then too the mortality rate at the government hospitals is frightfully high.

The establishment of a Christian hospital in this city would be a sure means of winning souls for Christ. The ministry of healing in such an institution would have as its motive and end the saving of the soul from sin and death. Is not that the goal and crown of all mission work? Who is there that would oppose such a department? Worldly people who look with disfavor on other forms of missionary effort applaud and support medical missions. There is no doubt but that the institution will be self-supporting from the income received from pay patients, and after the initial cost would require no further financial help from the Board.

Let all those who read these lines reflect, if but for a passing moment, upon the facts as stated above. We should thank God that He has given us two such consecrated workers as are Dr. and Mrs. Conwell, who far out on the picket line, toiling in a foreign country, fearless of disease and death, are grappling with typhoid fever, smallpox, scarlet fever, and other contagious diseases.

The church at home which has sent them out knows the value of their work, and the sick which have been benefited by it know it too. Now, for the sake of Him who said, "I was sick and ye visited me. . . . Forasmuch as ye did it unto the least of these my brethren ye did it unto me," let us hear His call to-day and provide in this great wicked city a Christian hospital, where the work which so strongly appeals to all loyal hearts can be carried on efficiently and well.

Our Homes and Our Country

By Mrs. Smith Thomas Ford

OUR *homes* are not hard to define. There are four walls, perhaps plain, perhaps luxurious. There are morning glories over the piazza, or there are terraces and sunken gardens, but home is where love is, and the music of children's voices.

Our *country* is harder to define. We look with loving pride on the stars and stripes. We claim the flag as ours with all the wealth of our American satisfaction; and then we see this same streamer of liberty floating over alien races and religions; floating over state officials and city officials, men of another race and another clime. All honor to these men of alien races who can add to their mental strength and their ability for political leadership the power to amalgamate with the trend of American national thought; but our country at the present time is a far cry from the days when the Puritans, the Pilgrims, the Virginia colonists, the Dutch and the native red man were the holders of the land, and Paul Revere's lantern, hung in the spire of the Old North Church, flashed out no prophetic gleam.

Patriotism must be synonymous with Christianity, or neither can fulfil its highest mission. I like that childish salute to the flag: "I give my head, my hands and my heart to God and my country. One God, one country, one flag and the open Bible."

Our eastern shores teem with visible patriotism. At old Concord stands immovable the bronze Minute Man with his eloquent history carved on the granite base:

> "By the rude bridge that arched the flood,
> Their flag to April's breeze unfurled,
> Here once the embattled farmers stood
> And fired the shot heard round the world."

Along the old State road to Boston we pass many tablets erected to our revolutionary dead, and at the terminus of this historic old road, Bunker Hill rears high its white shaft. In the great Southern center of our United States stands the column to the greatest patriot of us all, — George Washington. In Chicago, in the park that bears his name, is the remarkable statue of our beloved Emancipator. I could call a long roll of these monuments of the builders of our nation.

Because I am a woman, and wish to make known what women in our country have done toward making Christianity patriotic and patriotism Christian, I want to pay tribute to another monument. In 1804 the Lewis and Clark expedition started from the Mississippi River to carve its way straight through the Rockies to the Pacific Coast. Do you know that this expedition was led by a young Indian woman,— Sacagawea, the wife of a worthless Frenchman, who with her papoose strapped to her back braved hunger and thirst, conquered canyon and river, and with unerring Indian instinct and unusual Indian intellect pierced the mighty mountains and brought these explorers victorious to the sea? Had this expedition failed because of an untrue or cowardly guide, it might have been a century before this portion of our republic would have been open to civilization, nor would the way have been open to our brave heroes

of the Cross who have labored so long among the Indians.

A wonderful statue of Sacagawea, a belated tribute, was unveiled at the Lewis and Clark Exposition in Portland and has been given a permanent place in the City Park — and there she stands, heroic in size, in pathetic, tragic, victorious bronze, her bronze baby on her back, ever pointing with a steadfast bronze finger to the distant sea —

"She stands in bronze as richly brown as the hue of her girlish cheek,
With 'broidered robe and braided hair and lips just curved to speak!
And the mountain winds will murmur as they linger along the crest,
'Shoshone Sacagawea, who led the way to the West.'"

I once heard Dr. Aked say: "Know something about everything; know everything about something; be a specialist." The Woman's American Baptist Home Mission Society is specializing in this stupendous work of keeping our country on a high level of Christian patriotism. Located in Chicago is our Baptist Missionary Training School, one of the finest agencies for the training of our girls. Upon the opening page of the prospectus for 1912–13 we read, "The work is too responsible and too holy to be entrusted to novices. These women go forth in the name of God to deal with the most momentous interests that concern humanity." The need of Home Missions today is that we lay upon the shoulders of our young women the carrying on of the work. It is being done by them socially and in a humanitarian way, but as Mrs. D. B. Wells says, "We want the Lord Jesus Christ to have the credit."

But our Training School, splendid as it is in plan and scope and execution, is only one agency, located in the city of Chicago, and our great country stretches from this center 911 miles to the Atlantic Coast and 2,417 to the Pacific Coast, and far to the north and south. This school, sending out, as it plans to do, from one to two hundred graduates each year, can only touch the fringe of the need.

Our solution is this. Each church must resolve itself into a Training School. Each church should have its missionary work as carefully graded as the modern Sunday school is graded. It should have an unbroken missionary chain, the first link of which is held by tiny baby fingers, and the last link of which is in the consecrated grasp of our women with silver hair.

Why is it imperative to have *trained* service? Because in the year 1906, there sprang up 48 new cults in America. Because today the city of Chicago alone shelters 68 new cults. Because of the Buddhist Temple in Seattle, the Temple of the Great White Light in San Francisco, the Colony at Point Loma-by-the-Sea, the impenetrable Temple at Salt Lake City, the Temple of the Sun in Chicago, the Temple in Boston where the sayings of David and of Mary Baker Eddy and of Jesus Christ are wrought in mosaic side by side. Because of the Swami, dusky skinned priests, silken clad and softly shod, who come from far-away India, and in honor of whose Oriental Highness (?) the women of Lake Shore Drive and Fifth Avenue and Back Bay burn the incense of sandalwood. Because of the two cultured, educated Mormon missionaries who called at my home the other day. Because you and I cannot serve the Lord Jesus Christ and Mary Baker Eddy and Madame Blavatsky and Katherine Tingley at one and the same tine. Because Home Missions, that honor our God and thus keep America a God-fearing nation, are the only national safeguard.

Do you remember the protest that arose when the legend "In God We Trust" was about to be left off of our gold coins, and it had to be restored? To combat these insidious forces that creep on us in the night we must not only pray, not only study, but get up and *specialize*.

Will you get in a mental aeroplane with me and look down on the moving picture that I saw one morning last August at our Eastern port of landing, Ellis Island? Three thousand aliens, foreign-looking men, and foreign-looking wives coming to meet their partly Americanized husbands, with their little foreign-looking children clinging to their skirts. Ah! That weary march of the alien! That tramp, tramp, tramp, to the dull, sodden strains of sickness in the home and sickness in the heart.

But at the end of the march comes the "bright spot," as our special missionary,

Miss Troeck, located here with the missionaries from other denominations, terms the big room where these immigrants, if their examination is successfully passed, buy their railroad tickets, buy, write and mail their postcards, and buy their boxes of lunch for a farther journey.

In one corner of this enormous room is a man with a heart as big as his body, Mr. Lodsin, and across his cap we read, New York Bible Society. He is truly a man of Christian patriotism. He speaks to every man in his own tongue and presents to each one a testament printed in the language of his race. I said to him, "Mr. Lodsin, how can you speak so many different languages?" And he replied, in his quaint Swedish way, "If the good Father want some people to do good job, he fix them up."

We fly in our mental aeroplane over the Black Belt and we find Christianity and patriotism walking hand in hand in our splendid Southern schools, and our glance lingers an elongated moment on our "Vassar of the South," Spelman Seminary, with its 650 girls, the great hope of their race. We speed across the stretches of Montana and look down upon the fine work of Mr. and Mrs. Petzoldt and three of our Training School girls at Lodge Grass and Wyola. We fly south across the Arizona desert, with its miles of hot, shifting sand swirling around the cactus trees, and on one edge of this desert, this basin of Barbara Worth's, this "Land that God Forgot," we see our Sunlight Mission, its adobe Mission House, with our two splendid Training School girls in charge, its brave, new bell, its Indian chapel; and we see threading his way from tribe to tribe, on his sturdy burro, the lame Indian evangelist, Lemon Keone, telling his red brothers of the Jesus Road.

Then we speed straight to the Pacific Coast, and in our flight we see the myriads of churches dotting the hillsides and nestling in the valleys erected by our General Society, we see trains coiling their sinuous lengths around mountains and along canyons, trailing through coal fields and over prairies, and attached to them are our Chapel Cars.

We are over the California Sierras and we look down on a clear, beautiful pool of water and there is a large crowd, and we listen to the words, "On profession of thy faith in the Lord Jesus Christ and in obedience to His command, I baptize thee in the name of the Father and Son and Holy Ghost. Amen." It is the wonderful baptismal service at Auberry, California, when twenty-one Mono Indians two years ago formed the nucleus of the first Indian Baptist Church along the Pacific Coast and where two of our Training School girls are working with joy in their hearts, queens wearing the crowns of service and the rubies of sacrifice.

In our quick mental flight we have seen the spires of our many strong, magnificent Baptist churches, we have heard from the cities and across the plains and through the mountain passes the bells of other Christian denominations; we have seen religion, philanthropy and humanitarianism walking hand in hand, and as Christian Americans we joyously say,

"Let us lift up the slogan, from river to sea,
To Americans all let it say
One call, as it throbs o'er the land of the free,
'Our Country God's Country' for aye!

"On prairies, down valleys where great rivers run,
And far, where the mountains rise gray,
Ring it on to the land of the westering sun —
'Our Country God's Country' for aye!"

The Next Two Steps

By L. C. Barnes, D.D.

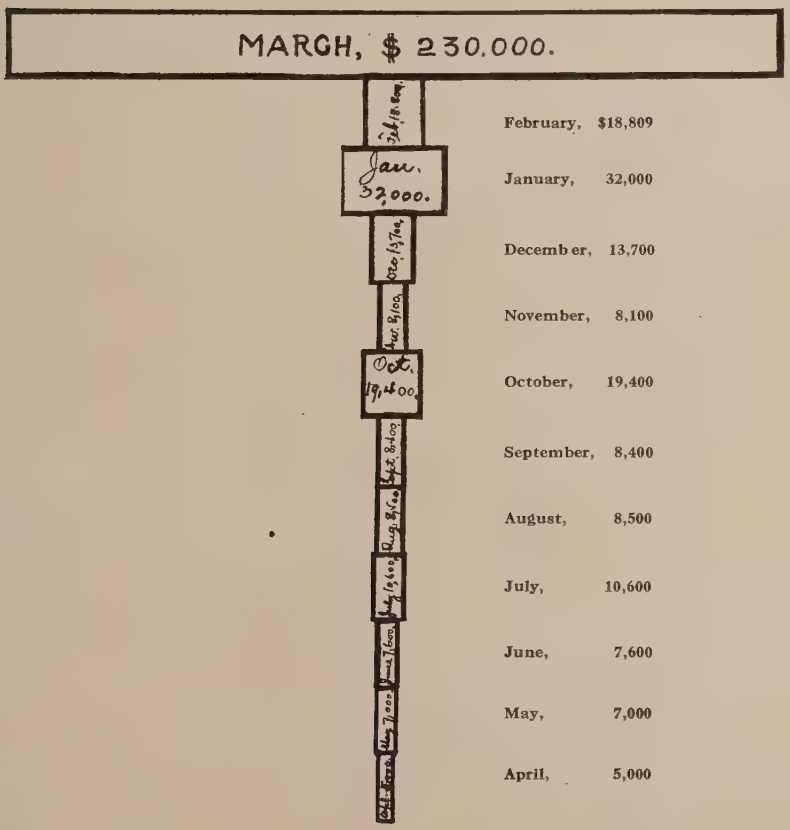
WHAT are the next two steps in denominational progress? In the last few years we have taken great strides. Much has been said about it, and yet but few people realize the magnitude of the advance. That, however, is another story. The immediate question is what next? Perhaps every member of the denomination who is at the same time deeply thoughtful and highly loyal will agree as to the importance and immediacy of these steps. They require no argument. All the same they need to be distinctly stated. Only so can we set our pace to take them.

THE FIRST STEP

First of all we need to take a fresh hold on PERSONALITY, both divine and human The time came when we were obliged to do something more than tinker with machinery. We had to reconstruct it. It was by no means a case of new creation, but it was a case of unhitching almost every large piece of denominational machinery and re-gearing the whole. That was no light matter. It of necessity absorbed a large part of our attention. The work of coordination culminated when, in the spring of 1913, the mission boards of all denominations both home and foreign followed our Baptist example and combined for work as a unit. Many details remain still to be adjusted, but the hour has come when the bulk of our attention can no longer be directed to fixing the machinery, or there will be no energy to run it, however perfectly it may be wrought. We must turn with all our might to the cultivation of the fundamental Baptist principle, Personality. We are nothing, our denomination has no being, it is only the surviving shell of a past life, except through the personal experience of each person with the supreme Person. This constantly renewed interflow of personalities is the whole thing with us. As a lad frequently at the family altar of my grandfather, I used to hear him speak almost every day of "Him with whom we have to do." Some one has well called those apostolic words "the majestic monosyllables."

Along with coming afresh into having God "all and in all," we need to have personal fellowship in the personality of our missionaries. It was not the Triennial Convention, but the story of the Judsons, that gave us missionary being. Equally devoted men and women are on the firing line now, suffering, bleeding for the cause. They are our only earthly hope and inspiration. There is no vital juice in budgets and apportionments. The time has come, not to ignore these needful helps, but to place them where they belong as mere stepping stones. We need to fix our attention on what Secretary Petty recently spoke of as "the heart of the budget," namely, the living, struggling missionary. Then too it is the personality of the people for whom we work that calls us. It is not "the horde of foreigners" for whom we toil, but the bright, sturdy

Bohemian, the heir of centuries of tragic battle for liberty of thought, the fascinating, mellifluous Italian, even in his humblest person bearing traces of long centuries of culture before Saxons were out of the woods. It is not the vast mass of China that touches us, but the phenomenal Chinese men and women representing a civilization which was far advanced when Romulus and Remus were suckled by the wolf. It is not only the personality of God and the missionaries and the people to whom we are sent, but it is also our own personality which must go into the work. What it needs first is not dollars doled out or even poured out, but our Christian selves. Let us not be ashamed of, but rather cultivate, personal enthusiasm for the workers and their people who are beyond our immediate horizon,



Monthly Contributions to
The American Baptist Home Mission Society
From Churches, Sunday Schools, Young People's Societies and Individuals
Fiscal Year, 1911-12

To support this unstable financial structure the Society was compelled to borrow $191,000 at a charge to the Denomination of $6,725.96 for interest.

and for those within it let us lend a hand, yes, a glad hand. More even than that, with multitudes of scriptureless foreigners all about us, the time has come for the rank and file of us to put personal service into giving them the word of God in English.

THE SECOND STEP

The other great step is to put our kingdom obligations on the same basis of CONSTANCY with our parish obligations. The pastor, the janitor, the choir, are so near at hand that they are under constant observation, not to say scrutiny. It is certain that they must eat every day, wear hats — to say nothing of inferior garments — every week, and pay rent every month. It is out of the question to wait until the end of the year before we provide the necessities of life. Our kingdom ministers, one thousand, three thousand, ten thousand miles away, are hidden from our eyes by great segments of the globe. None the less do they have to put bread between their teeth, if their lips are to tell of Christ, every one of the fifty-two weeks in the year. They perform marvelous feats of endurance. But even they cannot wait until the last two weeks in March before they begin to eat bread and wear shoes.

Our people in general have been acting as if the missionaries could do that. The accompanying diagram prepared by Mr. Jas. F. Turnbull of the Home Mission Society's treasury department shows how we have been doing.

Similar diagrams might be prepared in the treasurers' offices of all the other general missionary societies of our denomination. It is that way year after year. What a gigantic feat of jugglery to stand a noble monument like that on its apex! What monumental folly! Nothing can keep it from toppling over except to shore it up with great props of borrowed money. There are eleven of them, costing more than five hundred dollars each in interest for one society. We make five societies spend much of their energy handling these props. The contributors have nothing to gain by it. It is dead loss to our churches of twelve or fifteen thousand dollars a year. This streak of insanity runs through the whole family from the obscure country churches to the largest individual givers.

The cure for it is weekly giving with monthly remittances. As to denominational method, the Judson centennial year could do nothing more worthy and productive of solid advance than to inspire us one and all to put this monument right side up. The every-member canvass in every church, weekly offerings and monthly remittances, will do it.

Devotion to persons rather than machinery or mass and constant devotion in place of annual or occasional devotion are two steps which would lift our life a whole story.

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A City Missionary's Reward

A missionary in Chicago writes: A young girl recently came from Canada with her drunken father and nominally Christian mother. On the journey she caught cold, and swiftly declined in health. I found them living in a wretched place. I visited the family; presented a loving Saviour to the daughter; prayed with her and her parents. The daughter is rejoicing in Christ.

The husband of a member of my church came to me after he had driven his wife from home, and at the end of a drunken debauch asked me to pray for him. He felt his lost and hopeless condition, and I have witnessed a good profession of his faith in Christ. He has been baptized, has rejoined his family, and is a changed man. This happened over a year ago, and he is still loyal to the church and to his home.

A husband and father of four children was going swiftly along the saloon route to death. He came to my study under great terror, and asked me to pray for his stricken soul. He professed conversion, I baptized him, his wife and four children, who were received into our church on the same day. The father is now a consistent Christian.

The missionary says, "I love my work, and hope that the money contributed toward my support by the Home Society is not spent in vain."

The Latest News from China

A Letter from Roy D. Stafford, Telling of the Revolution and the Outlook

26 Range Road, Shanghai, July 27, 1913.

DEAR DR. FRANKLIN: In the early morning of yesterday your cablegram came which translated into the following: "What is the political situation? Are you safe?" At noon of the same day I replied in code with the following: "Revolution is not likely to last long. Are not endangered."

I used the word "revolution" because the code does not give the word "rebellion." This affray is characterized as a rebellion promoted by a few politicians, including military officers, and not a revolution in which the people have heart. There has doubtless been among the solid, thinking people some dissatisfaction with the almost dictatorial way in which Yuan Shih Kai has filled his office as President of the Republic, but no considerable portion of the people have desired to open hostilities. And there is a large section of the intelligent classes which sees the necessity of a strong hand at the head of affairs, when their Parliament is unable to do business, through deliberately engineered lack of quorum and all sorts of trickery, consistently avoiding serious consideration of the real business before them and which the country is suffering to have done. In every section where the rebels have precipitated hostilities they have at once received protests from the Chambers of Commerce and other sound Chinese organizations. The general feeling is that somehow the Japanese are behind the rebel leaders, and had it not been for their backing the rebellion would not have been possible. Many incidents have accumulated to form this sentiment. Right here in Shanghai it has been reported that Japanese have been captured bearing rebel documents, since the Battle of Shanghai has been raging.

To recount briefly, on Saturday the 12th fighting began at Kiukiang. The Province of Kiangsi declared independent. Fighting continued for several days, the Government forces, gradually being reinforced, continually getting the better of it. There is a large number of foreigners at Kuling, reached via Kiukiang, about a thousand; among them are Mrs. Adams and Eleanor Adams, Misses Crowl, Cody and Crawford, the Taylors, Baileys and Claytons, and the Kelhofers. Kuling was cut off from communication for a few days, and there was some alarm lest food supplies might run short if their isolation should be prolonged, but the Government has gained control of the district and the Kuling situation is relieved. Nanking soon followed with a rebellious declaration, and the officials there who wished to remain loyal were either murdered or allowed to clear out. Dr. Brown is in the city, but his family is at Mokanshan. A large number of troops in Nanking began to move north on the Tientsin railway to prevent the advance of Government troops. Latest advices from this region are that the rebels have been driven back and routed in every encounter. Just now some apprehension is felt for the safety of Nanking, lest a state of anarchy develop. The Tutu of the Province of Kiangsu, of which Nanking is the capital, is in Shanghai, loyal to the Government, and trying to get things in hand. Just at this moment a letter has come from Dr. Brown, and, being in a rebellion center, he is rather pessimistic about the hope of settlement of the uprising; he even thinks the Shanghai arsenal will be taken by the rebels, which we think impossible now, which shows the difference of opinion influenced by surroundings. He has charge of a hospital at present — the Drum Tower Hospital — partly filled with wounded soldiers brought in from the front, and is helping in the organization of the Red Cross work at the front, though he himself is unable to leave. Yangchow, between here and Nanking, is

reported to be loyal and to be moving troops against Nanking. Thus with the Government victorious north and west and loyal forces to the east, we do not look for Nanking to stay in the hands of the rebels, and can only hope that they will have sense enough to give up.

At Shanghai, on the early morning of the 23d, about 2.30 o'clock, the rebels began their attack on the Kiangnan Arsenal, located four or five miles from the center of the foreign settlement, on the bank of the river, beyond the Hangchow Railway station, in the up-country direction from Shanghai, not between Shanghai and the Yangtze and the sea. The arsenal comprises a walled enclosure of about a half a square mile in area, with gun factories and workmen's houses, etc., inside. For some days previous preparations for a fight were in evidence and the rebels were threatening. A bribe of about $20,000 was offered to the loyal forces but was refused. The Commander is reported to have urged his men that they were here expressly to meet a time like this, and that there would be no mercy for them afterward in the north, where they came from, if they shirked in this responsibility. They are well trained troops of the regular army. The rebels outnumber them anywhere from four to ten to one, but they are for the most part hastily collected and poorly drilled, and, as has been revealed, also very poorly led. There are about 1,500 in the arsenal. The assault opened with rifle firing, soon backed up by field guns, replied to by the mounted guns at the arsenal; the attack failed of being a surprise. Firing continued until nearly 8 o'clock, and from then until afternoon only desultory rifle shots were heard. The rebels were repulsed with a loss of a couple of hundred killed and wounded. The Red Cross got to work at once, but has worked under difficulty of being fired upon occasionally by the rebels, probably wild with excitement and with discipline broken. Many shells from the guns of the warships, which supported the arsenal, fell in the Chinese city, causing consternation and a rapid exit, and some shells even got over into the French Concession and caused a number of foreign residents to move into the International Concession, in the most distant end of which our home is located. The College and Seminary property is still further out of reach. While the loss of life among the rebels is deplorable, it is more pitiful to see the suffering caused the poor people, who have had to flee for their lives, leaving all behind but their babies, a small roll of bedding, a pigskin box of clothes, and sometimes a goat. These four days, almost anywhere in the city, these pitiful refugees could be seen on their way to a place of safety, even if only a spot in an alleyway. Organized relief is being given, and such places as the Y. M. C. A. gymnasium, churches, and Chinese guild-halls are being opened to give shelter to the homeless. Fortunately the weather has been clear.

The fighting continued Wednesday, Thursday and Friday nights, the rebels seeming invariably to prefer night attacks. Thursday night was said to see the fiercest attack, and then cannonading was heavy at three different periods of about a half hour each. Friday night the clatter of Maxims and rifles was continuous all night long. But evidently most of this shot and shell has gone wild, as the rebels have done practically no damage to the arsenal, and have been so scattered along a long, broken battle line that their losses have been small considering all the noise. The forces from the arsenal have sallied forth and driven the rebels further and further back, in spite of overwhelming numbers. General Chen Chi Mei, commanding the rebels, removed his headquarters to a location north of the International Settlement. Since it was feared that this would bring fighting nearer the Settlement, the Consular Body and the Municipal Council have issued a proclamation that neither side will be allowed to make this district a base of operations, and by force of the foreign volunteer corps and bluejackets and marines landed from the foreign men-of-war in port, several nationalities, they are putting the proclamation into effect. I am informed that this morning the Volunteers took possession of ten field guns and three hundred rifles and ammunition at the rebel headquarters mentioned. It seems to me that there are the seeds of serious

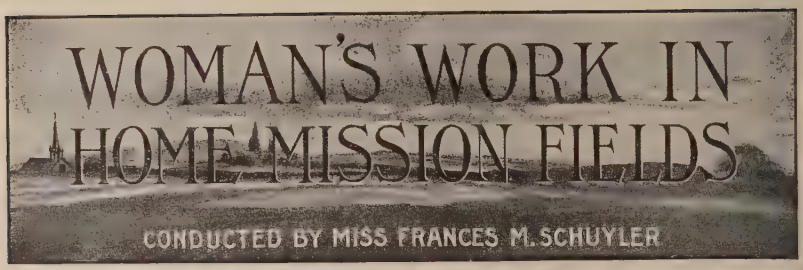
anti-foreign feeling in this performance, but we trust that the Consuls know what they are doing. There was no fighting last night, Saturday. Dr. Wu Ting Fang and others are making an effort to bring about peace, but it is generally feared that there must be more fighting before the rebels will have had their lesson. Northern reinforcements for the arsenal are soon expected. The forts at Woosung are supposed to be still rebel. Woosung is twelve miles from Shanghai, at the junction of the Whangpoo River, on which Shanghai is located, with the Yangtze. Unless these forts declare loyal they will have to be bombarded, which the admiral of the Chinese fleet is threatening to do. They control the entrance to the river, and would seriously interfere with reinforcement of the loyal troops. There have been numerous fires in the native city, but no general conflagration as yet.

Four or five hundred foreigners are at Mokanshan at this time of year, but no apprehension is felt for their safety. Mokanshan is about a hundred miles from Shanghai, but not on any main road leading anywhere else, and it is inconceivable that there could be any hostilities near them. By the end of the summer, unless hostilities have ceased in this whole region, it might be somewhat dangerous traveling away from Mokanshan. The two usual routes of travel from here to Mokanshan, by canal houseboat or via the Hangchow Railway as far as Hangchow and thence by houseboat, are cut off, but a route via Soochow remains, so mails are passing. The Hangchow Railway has suspended operations altogether at this end of the line, of course; and the Nanking Railway is running from here only half way to Nanking. Business is at a standstill and we are getting low rates for gold.

July 31, 1913

To bring the account up to date, there was no fighting on Sunday night. But on Monday night from before nine o'clock on till daybreak there was a continuous struggle, but again without large loss on the side of the rebels, who were again routed. The first half-hour of the fight seriously affected the foreign settlement as shells fell in several parts where foreigners are thickest. I myself happened to be in one of the parks very near to a bursting shell which injured three people, and heard several bullets and shells whistle through the branches of trees overhead. There is a persistent feeling that this place could not have been accidentally fired upon, nor the other sections which were endangered, but there has been a tactful willingness to say little about this phase of it in the papers. Fortunately there were few injuries and none killed. On Tuesday afternoon the situation in the northern suburb came to a crisis — a captain of the foreign police was fired upon by one of the native police, as also were two Sikh police. If the situation had not been carefully handled, and the Municipal Council willing to back down somewhat, active anti-foreign riots might have been precipitated. A compromise has been reached by which the northern suburb is left under the control of the native police, but they have consented to give up their rifles, which are deposited with a mutually trusted mediator. The feeling was more directed against the idea of being officered by Sikh police than against the whites, and such anti-foreign feeling as there was seems to have been placated in time and all is harmonious now. That night there was very brief fighting at the arsenal, and last night there was none. The rebels have been routed out of every near stand, and it is doubtful if they return to the attack. It is reported that their ranks are going to pieces, the soldiers dispersing to their homes, abandoned by their officers. The Woosung forts have not been bombarded, neither have they turned loyal; it is strongly hoped that they will surrender without a fight. News from Nanking is splendid, to the effect that the rebel commander, Hwang Hsing, has fled and the rebel flags on the boats and over the camps pulled down. Thus feeling is very much relieved and the entire rebellion seems about to collapse entirely. It is strongly to be hoped that this will be a lesson to the people not to become the dupes of seditious leaders, and that the government will receive and merit the more whole-hearted support of the people at large. Yours faithfully,

ROY D. STAFFORD.



More Friendly Finance

BY MRS. S. C. JENNINGS, CHAIRMAN OF COMMITTEE ON FINANCE

ERE your Corresponding Secretary left her desk for a much needed and well deserved vacation, she suggested the caption for this message, doubtless intending "more" to qualify finance rather than friendly.

A SPLENDID RECORD

Through many years those who serve you on your Board have been filled with awe and gratitude that such an host of consecrated women has been raised up to support this work. Because of your splendid record, your Board confidently hopes that the entire budget of $222,790 may be secured this year. May the fact be emphasized, once more, that the words "budget" and "apportionment" are not synonymous. The apportionment sent to circles is part of the budget, and is the minimum longed for from each circle. At the time this is written (August fifteenth) the figures in round numbers show Forty Thousand Dollars over and above apportionments, which must be secured from other sources than the circles, if the budget is to be raised, and the work not crippled.

ONE HALF THE YEAR GONE

Six months of the year have slipped away, and you who read this have already sent one half of your annual gift to the treasury. But there are women who, not reading MISSIONS, failed to see Mrs. Johnson's "Friendly Finance" in the June number, and so have not known of the renewed and vigorous effort to secure all contributions quarterly. Now the Board is appealing to you who do understand the importance of this matter to take this burden on your own heart, and diligently seek the cooperation of each woman in your church. To secure the entire budget may mean additional gifts from you whose love and offerings have grown with the work. But may it not be true that that which would count most in the economy of the Kingdom would be to enlist the intelligent and practical interest of the thousands of women who have never learned that it is a joyous privilege to share in this work, and thus secure from them the increase of the budget?

Are there some of these women in your church?

Is this not true Home Mission work?

Have you left this service to your local officers?

Is there not some responsibility for you?

TWO DEFINITE TASKS

Among the duties enumerated for your Committee on Finance is that of "devising and recommending methods for raising funds necessary for the prosecution of the work of the Society."

Futile indeed would it be "to devise and recommend," did your Board not know that all over this land are the women ready to put into execution the plans sent out from headquarters.

How many new members will you enroll this year?

How many of your women will send their gifts quarterly?

The lives of most women are made up of the seemingly little things — and here are two more, neither one a large service in itself, but the result would be immeasur-

able if each woman in the constituency made the King's Business her business to the extent of sending her own gift promptly and securing even one additional woman to join the great host that already is publishing the tidings.

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Varieties of Work in California

THE MEXICAN SITUATION IN SAN DIEGO

Our State Convention of Southern California, in determining the question of opening a Spanish mission in San Diego, wished to ascertain the number of Mexicans in the city, their location, and the desirability or the reverse of maintaining a Baptist mission in a field already occupied by another denomination. Several months ago, therefore, I moved to San Diego from Los Angeles to study Mexican conditions in this little city by the sea. I set to work quietly, learning the statistics desired, and, as could hardly be avoided, doing from the first mission work also along the old, well-known ways.

There are several thousand Mexicans in the city, and more in nearby towns. Many have been resident here for years. Others have come by almost every ship from the western Mexican ports, ever since the revolutions began, and still they come. Of course they are Roman Catholics by name and profession. Most of them are of the so-called laboring classes, who have come to find here the work and the education for their children not to be had in Mexico. Many are from Lower California, having come into very little contact with American customs and with the partial sophistication of their countrymen from the larger Mexican cities. I find them natural, approachable, and most grateful for any sincere attention from the "foreigners," as they sometimes call us even here. Practically none whom I have found in San Diego have known evangelical work in their own country, and the soil is virgin for reception or rejection of the seed.

SOME OF MRS. DUGGAN'S "SUNNY SCHOOL" AT SAN DIEGO MISSION CHAPEL

Diligent journeyings about the whole city have enabled me to locate the Mexicans with some thoroughness, and careful study has shown that there is certainly room for the Presbyterians and

the Baptists to sustain missions among them. A neutral zone, so to speak, of business streets, divides two sections of the city containing the greatest numbers of these foreigners, and as the Presbyterians were here first, and permanently located in one of these sections, it was a simple matter to go in and possess the other, as it was not "worked" by them. There are, besides, other communities where gospel work should be done as branch efforts. In one of these, the "Free Industrial School" has opened classes for Mexican women and children in which the Presbyterian missionary and I are glad to lend a hand. Much of our own field, then, lies along and near the western water front of the Bay of San Diego, a placid and beautiful land-locked harbor for deep-sea ships. Many of the Mexicans hereabouts are poor and live in mere shacks facing the shining water. Others have pleasant little homes, along better streets inland, and regular employment. Most Mexicans are valued by their employers for patient faithfulness in doing the hard jobs of city and highways.

THREE LITTLE BROTHERS IN OUR "SUNNY SCHOOL"

After visiting several families of this neighborhood, it was possible to begin an informal class for children on Sundays, in one of these homes. There were six children in the family, and they were allowed to invite in a few more. There was only a small cluttered-up kitchen for our class to gather in. Soon the little boys had made two benches and proudly presented them to me, so with these, a box and chair or two and my own lap, we were able to seat the children who presently began to come to stay. Measles in this family drove us out after two months, and another room, large and clean and empty, was offered without solicitation on my part. I was glad to be here for awhile, for the other little family was gained now, and in this larger whitewashed house of Don Augustin there was more comfort for the children and an opportunity for influencing this man and his wife. He was already reading the New Testament. Soon, a girls' Saturday sewing club was in order, and a little boys' meeting on Monday afternoons.

Lately, through the good offices of Dr. Geistweit and Rev. Mr. Finn, pastors of the First Baptist Church, an unused chapel belonging to this church and conveniently located has been granted us for temporary use, at least. So for several weeks I have gathered the children and some mothers in this chapel, and although the little groups on Saturdays, Sundays and Mondays do not begin to fill the ample spaces, having a place fit for gospel services means a step forward.

As there is no man available yet for taking charge of this Spanish work, there can be no preaching services for the public. For awhile my work is of importance in opening homes to the gospel and preparing the way for chapel services, but when the time comes for a pastor's influence and instruction toward a crystallization of effort, headway is lost if the man is not forthcoming. Much we need more men, consecrated and active, for pushing the work undertaken in more than one place in Southern California by the women missionaries among the Mexicans.

The last photograph shows the beginnings of the little mission in the shack behind the group. The first shows part of a recent "Sunny School" class

held in the chapel. I am sorry that several of the little ones were crowded out of the picture's narrow space. Besides, two or three families of faithful children were absent on account of sickness. Number two shows three little brothers who are being gained for the "Sunny School."

While the children of any nation give hope for the future, Mexican children are particularly to be sought and trained for the coming uplifting of their own country. Yet in these first stages of the mission, I am seeking the mothers and fathers with even more anxiety. The children will fall into line naturally, with their parents brought to thought and to asking of questions.

Rev. L. E. Troyer and his wife, who, co-operating with the State Boord, superintend the Spanish Baptist work in Southern California, visited San Diego recently, and with me, believe that there is a future for the mission, now in embryo. —Janie P. Duggan.

Are you using the monthly envelopes in your society? If not, begin this month.

WITH THE RUSSIANS IN LOS ANGELES

I have spent considerable time trying to find a suitable location for the new chapel that we are to build for the Russian mission. It has been easier to get the money than to find a lot. I am holding night schools in the homes of the people. Most of my pupils are women who have children and cannot leave them at night. One man is reading the Gospel of Luke and one the Gospel of John. They are both Baptists amd their wives are reading English with me.

The Publication Society has appointed Brother Molokonoff as colporter for a part of his time. He cannot read or write English and so I have to help him. He visits the people evenings and has meetings and receives them into his home and gives and sells literature. He leads all our meetings for grown people and interprets for me when I talk to them. —Emma L. Miller.

DEFINITE DECISIONS FOR CHRISTIAN SERVICE AMONG DANISH YOUNG PEOPLE

I have learned to love the people here very much. We have only a few in the church compared to the many Danes living in Oakland, but we work in unity and harmony and there are a number who are able, faithful helpers.

"I was very much surprised to see so many young people at your Wednesday evening prayer meeting," said a lady who attended our church for the first time. It

"THE BEGINNINGS"

is indeed a joy to see so many who are faithful in Christian work. We are glad to say that God has called three of these into more definite work for Him, although we shall feel a great loss when they leave us. One of these is my brother.

Six young people have been converted and added to the membership of the church during these eight months and a few more are under conviction. We were without a pastor for five months, nevertheless we had good attendance at the services. Now God has blessed us in giving us Rev. Julius Jensen, former pastor of the Danish Baptist Church of Racine, Wisconsin. We are very grateful to Him for giving us so good a man to be our leader. I feel that He will continue to bless us and that we shall see many souls come to the Saviour.

The enrollment in Sunday school has been a great deal better than it was last year and the average attendance has about doubled in spite of the fact that we have

ceased to give rewards for faithful attendance. Last Sunday the number was seventy, and the collection was $2.49, while a year ago the same day the attendance was only twenty-two, and the collection ninety-one cents.

There are twenty young girls who have joined the World's Bible Success Band, and we meet once a month in my home to recite verses and discuss them. We find these meetings very inspiring and helpful.

I am so glad that I am able to bring comfort and help to those who are in need. I wish that I were able to do much more than I am doing, for the need is very great. One of the greatest attractions of Christian work is the opportunity which it affords for religious growth, and one of the greatest joys is the opportunity of making friends in Christ. — Clara W. Petersen.
Oakland, Cal.

CHINESE WORK IN OAKLAND

I cannot help feeling that the Chinese of Oakland have been overlooked and slighted. In San Francisco there are six teachers working with 125 children while I am alone with 57. Then, too, in San Francisco Miss McMinn, the colporter, the pastor and all the church members lend their influence toward the school, and that means a great deal.

It is decidedly disheartening to work on in the midst of numberless discouragements all the time and never be able to advance. I am constantly hampered in my work, for it takes all my energy to go through with the regular routine of school work, and this I must do in order to hold the children.

Miss Wells, of our church, is greatly interested in the work, and has been coming down each afternoon the past month to assist me, but of course she cannot continue to do this without remuneration. She has taken charge of the kindergarten department and has done remarkably well under the circumstances. It is a great nervous strain on both of us to try to teach in one room, but for the sake of keeping the babies we have made the best of it and are both hoping and praying that our Board will see their way clear to appoint her as a regular teacher. The rent for the room could be raised out here I am sure.

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Messages from Cuba

ENCOURAGEMENT IN SANTIAGO

Politics being quiet just now in Cuba, we can give all our thought to mission work. Sometimes a heavy rain will stop everything, but it is soon over. To camp on a river bank and wait ten or twelve hours for the waters to recede so it would be safe to cross may be a bit wearing, but it is better than the burning heat and dust clouds of the dry season.

I have had very full classes all the year. This month schools closed and children are going out to the mountains or to visit other towns, and it has made quite a break in my classes. It was right hard work over in Caney. The class attendance would be between seventy and eighty, and I had no helpers. Last year five young women who had been in my classes since they were children were a great help and comfort. During the revolution of last year, the families of three moved to other parts of the island, the remaining two married, and when I returned to Cuba after my vacation there was none to help me in Caney. One needs many helpers with these children, for a Cuban child is full of "original sin and actual transgression." I have now a second class formed of nine of the larger girls and hope to work some of them in as helpers by another year. Three of our young women in Caney are now ready for baptism and we are very happy over the good condition of work in that town.

The women in our mission society in Santiago are very much interested and the attendance is good. Household matters are very different in Cuba from America, and I have been much interested to see how they plan to get away from home. The meeting is at a convenient hour, half way between the twelve o'clock breakfast and the six o'clock dinner. It is very difficult to get up a program, as everything has to be translated for those of the women who take part. The Spanish language is not rich in mission papers. There remains much to be done for these

people. Pray for us that we may be faithful. — Anna M. Barkley.

FROM A BEGINNER AT CAMAGUEY

Most of my time has been spent in studying Spanish. The more I learn the harder it becomes. Many mistakes have been made in conversation, I am aware, but the Cubans seem to enjoy them. Somehow, through a few words, smiles and handshakes we have come to know each other. The Cubans are a friendly people. Their home is your home. "Aqui tiene su casa" (here is your home), is told the visitor. If it begins to rain, many will come to the doors and invite you in. If they love you, they show it in many ways.

How different it is here from the home-land. There folks are at work and their work is making them a stronger people in every way. Here most of the people, it seems to me, are so indifferent. Their work may be done to-day or to-morrow, it does not matter. I do not mean that all Cubans are lazy, for there are some very energetic ones.

The Cuban women know how to dress. All they have to do is to look at pictures and then they cut their dresses without patterns. There may not be much furniture in their homes, but they certainly dress well. The men know how to stare to perfection. I always know I am coming along the street, for I am announced. I can hear from all sides, "Here comes an Americano" or "Una blanca" (a white), or "Here is a woman who has on a man's hat." The Cubans call the Panama hats "men's hats." Every one who knows "Adois" in English says "Goodby." Some of the little girls call out "A boo bye" until I am out of sight. I am just hungry to know the language so that I can tell these needy people of the Lord and Saviour. I enjoy my Sunday school class and the industrial school. Our hope is in the children. — Eva Fewel.

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Work in the Cities

ROUMANIANS IN INDIANAPOLIS

Even when weary, I turn with lightsome steps to our little Roumanian mission, hidden away in filthy Pearl Street. My most joyous labor is among those people, Roumanians and Hungarians, who horde together in wretched hovels reeking with vile odors. Such possibilities and experiences!

There is pretty, sinful, sick Crochetsia. I took her a bunch of blossoms. She said, "Pretty flowers — they smell sweet. Me smell 'em and make me well." Alas, it took the hospital and the surgeon's knife to make Crochetsia well, but that way of shadows led her to God.

Mary was very ill. Through a drenching rain I went to her. She was lying in the kitchen on a filthy cot without sheets or pillowcases. Four men (lodgers) were busy in the room washing at the tubs. They had obligingly stayed at home from Kingan's to do Mary's weekly task. I went again armed with roses and snowy bed linens. Mary met me with frightened looks saying, "Come, me cousin is very sick, come!" pulling me into the room. "Me cousin" was John, a young man of questionable fame, who was suffering from an infected face. I put the pillow cases on his pillows, spread a sheet over him, pulled out an old trunk and left a mug of roses on it. Turning around, there stood Nicholas and his father, and Nicholas wore as puzzling a look as ever Mona Lisa did. The very next Sunday Nicholas and his father came to our mission. The father said, "I like the way those Christians do."

Just ten minutes till time for Industrial School, and I wanted to tell you about the baby and the laughing little girl who left yesterday to sing in English at a Roumanian Convention. I dressed her and put her on the train, and I never saw such radiant happiness as, with my suitcase in her hand, she said, "Oh, Miss Spicklemire, I just love to take my trunk and go!"

Their love affairs are so quaint and Isaac-and-Rebekah-like. And once I played the part of the servant and went to seek a bride for Pete, but the father said No. My time is up. *Dzen So te fgriceas co sorori.* That is a bit of Romanesto, please, and means "God bless you, sisters."

Later, Miss Spicklemire sends this additional message: Every day brings a new bit of joy. Last Monday my prodigal

returned. I call him that because when I began my work among the foreigners I found him a diamond in the rough, got him into my Bible class and our night school, but in a few weeks he was gone and no one knew where. I looked and inquired, but not until two months had gone by did John return, and when he did he was ragged, sick and emaciated, and had marks of dissipation written all over his face. He had been in Tennessee. Our mission doctor treated him, we clothed him anew and secured work for him, and he began to climb upward again. Last Monday he went to Akron, Ohio, to take a new position, and imagine my surprise to see him yesterday in our church service. He said, "Oh, Miss Spicklemire, me so sad and lonesome over there, for me have no good friend there like you, me come back last night to be here today for church and Bible school. Me go back tomorrow. Me took a walk in Akron and found a church with a blackboard on the outside that said "First Baptist Church" on it. Now please write a letter to that preacher telling him about me, and maybe he be a good friend like you to me." In our Bible class yesterday he said to me, "Do you remember when we studied about Adam and Eve and the forbidden fruit? You said we all eat yet the forbidden fruit when we do what we know is wrong, and one day me was in a saloon just going to take a drink when me thought of what you said about the forbidden fruit and me put the glass down and me never drinks any more." — LENORE SPICKLEMIRE.

PLAYING GAMES IN THE CITY STREETS

HOME VISITATION IN PITTSBURGH

I should like to take you with me into two or three homes today. We first visit little Italian Tony, who is sick, and we find him lying unconscious. He has been sick but two days, yet is so low with pneumonia that the doctor stands by and says, "No use trying to do any more for him, he will die." Then all in the room, and there were many neighbors there, begin to weep and cry out in Italian to the child. But when the mother and sister, Mary, see us, the weeping is somewhat quieted, and while holding on to our hands, they tell us all about little Tony and then ask us to pray. When we have read God's Word and prayed with them, they want us to "pray more," because their "hearts don't hurt so much then." Oh, what a comforter our God is!

Now let us visit one of the little girls who has a "Baptist heart," but who "has to be a Catholic." As there are several people gathered in the room, we do not stay long. The children sing and we have prayer, then leave. Nora seems to want to tell us something, so she follows us out and we go over to the mission where we can be alone. Then she sits on my knee and amid bursts of tears tells me how the priest and sisters have punished her because she will not promise to stay away from "that Protestant mission." She

tells us how the priest has told her it is worse for her to disobey him and the "church" by coming to the mission than it would be for her to disobey God and break His commandments. Bless her heart! She has a mind of her own, and does not believe everything she hears. Before leaving the mission, we have a very sweet prayer service in which Nora pours out her little heart to God in thanksgiving for "the good people who sent Miss Sawyer here," and in petition for herself and her father. Such prayers make one long more and more to be faithful to our Master and to the dear children whom He has entrusted to our care. Pray for the work here that all that is done may bring honor to our Father. — LILLA SAWYER.

Do not forget an aim — a weekly offering from every woman in every circle.

WITH THE MOTHERS AND CHILDREN OF OMAHA, NEBRASKA

Visiting and nursing the sick has taken a great deal of time and strength. What little I know about nursing has helped me a great deal in my work. People who cannot afford either to have a nurse or go to a hospital value what little help the missionary can give them in time of sickness, and I often wish that the noble women at the head of our society and the women who support the work could feel the warm handshake, hear the words of thanksgiving, and see the tears that glimmer in the eyes of men and women as the missionary leaves them, after having helped through some sickness. Often I have heard people stammer, "God bless those who make it possible for you to do this work!"

There has been a great deal of extra work since the tornado that swept our city. Many of our people lost everything they had, and we had to help them in a material way. The Sunday school, young people's society and mission circles have taken time, but have been means of encouragement. Foremost of them all is the Philathea class, which started a year ago with seven members, and now numbers twenty, with a real missionary spirit prevailing. One member has decided to prepare for the foreign field, and I hope and pray that others will follow.

Who can mention the things a missionary is called upon to do? Everything from 716 house visits, attending 422 meetings, teaching a Sunday-school class, presiding over the young people's society, preparing programs, planning for socials, funerals, weddings, birthday, farewell and welcome-home parties, leading and taking part in various meetings, helping newcomers and strangers to get lodging and work, nursing the sick, reforming drunkards, clothing and feeding the poor, guiding the young, encouraging the old, — these are some of the things to be done, and through it all is the one aim, namely, to glorify the Master.

STEPHEN MORRIS ARCHER AT 20 MONTHS
A MEMBER OF OUR BABY BAND

One thing I noticed on a recent trip out into the state is that our people are beginning to see that this kind of work is

needed, and some of the women expressed their wish for a general worker who could visit and help them in their work. I hope the day will come when this will be possible, as it would mean increased activity on the part of our women. Our opportunities in Nebraska are great, as the Swedes number 90,000, and not more than 18,000 have connection with any church. We Baptists number only 1,200. — Anna Hagquist.

A NEW MISSION IN CLEVELAND, OHIO

We have opened a new mission, and are hoping for good results. In going through the neighborhood we found all kinds of people, Polish, German, Hungarian, Russian, Lithuanian, Jewish and Slovenian. In the Sunday school we have German and English classes, and we are trying to reach the children of the neighborhood. They are mostly Catholic children who have never heard a Bible story, and Sunday school is something quite new to them. They come in just as they are with feet as dirty as can be, so you see there is surely a work for us to do. There are many in that neighborhood, and there is nothing done for them in a religious way.

After the Sunday school every Sunday we have a street meeting. We sing Gospel songs to gather the people, and then the Gospel is preached to them in the German language, also many tracts are distributed. We do not perhaps see so much direct result from these meetings, but we have an opportunity to preach the Gospel to hundreds of people who never go to church, and we pray that the seed that is sown may bring forth fruit in God's own good time.

A few months ago a young man was baptized who came to our services six years ago, and was about to unite with us when a sister led him to give up coming to the church. He is now, however, a faithful, active member. — Anna M. Brinkman.

CHANGING CONDITIONS IN THE GERMAN DISTRICT OF CHICAGO

Our neighborhood has changed greatly within the last year. While the Germans are moving north and northwest, the Hungarians are taking their place, which makes the work somewhat difficult, as the majority of them are Catholics and as such have not a very friendly feeling toward us. However, they send their younger children to our Sunday school and sewing school, so that in our primary department we have about sixty Hungarian children.

At our street meetings they will gather around us by the hundred, and some will always come with us to the evening services at the church. Some have been converted and are useful members of the church.

They are a very industrious people; both men and women go to work, so that in our house to house calling we very seldom find a woman at home. All we can do is to leave some literature at their door, with a prayer that the Lord will make it a blessing to them. — Minnie Schoeffel.

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Following in the Footsteps of the Master

BY ANNA NIELSON, CHICAGO

"Christ in every home!" Those words I have tried to keep before me during the past year. One day while visiting a home of one of my Sunday school pupils the mother asked, "Have you been praying in Sunday school for me?" I asked "Why?" She answered, "The other morning when I was very sick and not able to get up, my little six-year-old boy said, 'Teacher prayed for the sick fathers and mothers and told us to pray at home.' Then he folded his little hands, looked up to heaven and said, 'Jesus, make mamma well so she can get out of bed.'" This mother has been sick a long time and is beginning to seek the Lord. I believe she is going to be saved through the testimony of that little boy.

Last winter a man who used to be a drunkard was converted and baptized in our church. He has been praying earnestly for his wife and a few weeks ago she was converted, joined the church, and the children come faithfully to our Sunday school. It is indeed a changed home.

Several weeks ago a mother died leaving nine children. Although not a Christian she had faithfully sent them all to our Sunday school. I had tried in vain many times while she was well to speak to her about religious matters, but what a joy

to see the change and the hunger in her soul for these things during the last few weeks. Her dying request to the two smaller children was, "Be faithful to Sunday school." While my pastor was praying she tried to fold her hands but was too weak without her husband's help. It was a beautiful picture. We hope and pray that through this death the husband and children may be won for Christ.

On Thursday afternoons my home is open for the servant girls. Some of them have no home in the city. We have had several new ones come to our church this winter, many of whom I have helped to get places to work. The pastor has started a class for them in his own home on Thursday evening, where he teaches them English. One of these girls expects to enter the Training School in the near future.

Not only have I had the privilege of looking after the spiritual welfare of those around us but also the material. The money which is sent in from our Danish churches provides food for the hungry and clothing for the needy in our large city. Yesterday some poor children came to my home for clothing. Their feet were almost frozen. I took them to the store and bought shoes for them. I also discovered that they were starving. What a joy it was to watch their happy faces as they left my home!

A NEW FACULTY MEMBER

Miss Mary Barnett, B.A., of Pontiac, has recently been elected to a position on

MARY BARNETT

the faculty of the Training School. Miss Barnett was graduated from the school with the class of 1905.

THE WORKERS' DEPARTMENT

Suggestions for the Workers' Department

Mrs. K. R. Crowell, in her excellent little booklet entitled "Leaders in Conferences," gives exceedingly helpful suggestions in her article on Construction Work for boys and girls. She says:

In the suggestions that follow, *let the members do all the work*, as few as is possible. First in interest, practicality and usefulness ranks the making of maps (including also the putting of life into maps that are made). Suppose our subject to be "The Indian." We want first to reproduce and enlarge from some history of the United States a map showing Indian tribes as they were when the Jamestown settlers and the Pilgrim Fathers arrived upon the scene. Paste on this map pictures of the Chiefs of that day — to be found in old histories. (Pick up these old histories "for a song" at some second-hand book-stand.) Tell a vivid story of these days — distinguishing friendly tribe from foes. Second, procure from an old atlas a map of the United States, one of 1850 or earlier. This will show in most fascinating way the old trails. Collect pictures bearing on Indian life and customs, and cut from paper a large number of tepees, wigwams and

pueblos. Tell from the old map the Indians' story, emphasizing the extent of their territories at that time by covering with clusters of tepees, and illustrating as you go, by means of the pictures. Be sure to have a "prairie schooner" and an Indian encounter on one of the Indian trails. Finally, let another member show from the up-to-date map (obtain one from Department of Indian Affairs, Washington, D. C.), hung as a contrast to the other, the present Indian localities, accentuating as before the tepees for the uncivilized tribes, and some symbol of civilization for those which have been Christianized.

A second suggestion — To Do.

First in pleasure-giving qualities to giver and recipient are Christmas boxes filled with everything required for a beautiful Christma tree *except* the tree. Different articles are desired in different places, but we are quite safe, I think, in starting even as early as May or June, the dressing of dolls and the making of candy-bags, — candy-bags round, square or stocking-shaped, made of tarletan and sewed with single zephyr.

Paper dolls and paper doll houses are an unfailing delight. A single number of the *Ladies' Home Journal* often contains whole families of most fascinating little people, for which — or whom — beautiful wardrobes can be prepared by the deft little fingers in our Bands, and all taking scarcely a penny from the treasury.

Picture-books, with the leaves made of doubled paper-muslin, are a pleasure to well children, but a peculiar blessing for the little folk in our hospitals, for they are very light to hold. Boys can make them, and when they once realize what pleasure their efforts result in, they will. Let them select their own pictures and make such books as boys delight in. Even lighter than the books are single cards — such as the backs of pads — covered with a variety of story-suggesting pictures; cover both sides, and tie a bow of holly ribbon in the top.

In the schools of the Woman's Board there are teachers as well as pupils. The bright little gift arriving on Christmas morning will certainly not make the day any less happy.

Even a "Wonder-bag" containing fifty-two useful pretty little articles, to be opened one each week all through the year, is within possibilities.

Longfellow albums, or Tennyson albums, containing a few poems, and illustrated with Perry pictures of the author, his home and his work, — these, too, boys can make. And here is something for the small boys and girls — sewing rag strips to be woven for rugs and carpets. The bigger ones can cut and the little ones sew, and every snip and every stitch is going to be of use and comfort to some one, to say nothing of the character building for the snippers and stitchers.

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An Advance Movement in New York State

At the executive meeting of the New York State Society, it was decided to print a bulletin called the "Missionary Messenger" three times a year. October 1 is to be called "State Day" and particular emphasis is to be laid upon expense fund in that issue. January 1 will be "Money Day" and the theme of the bulletin will be apportionments, while April 1 will be devoted to the interests of the annual meeting.

Mrs. M. S. Lloyd and her committee will have charge of this publication, which in expense is restricted to $25 an issue. Three copies of the bulletin are to be sent to each church and five hundred put in the hands of the state and associational officers.

A second measure that promises much for the inspiration of the women in the local church was the decision to hold two rallies, one taking in Franklin, Deposit, Chenango and Worcester associations. This rally will be in the hands of Mrs. Nichols and Mrs. L. K. Barnes. Mrs. Lloyd will be responsible for the second rally, which will take in the St. Lawrence and Black River districts.

A third step is to divide the twenty-two associations into four groups, each vice-president in charge of one group, for the purpose of writing to the secretaries and directors encouraging them in their special departments of the work.

It will be interesting to note the growing enthusiasm these new lines of personal

contact will have upon a field led by women alert and aggressive, whose dominant thought apparently is "Advance all along the line — and again we say unto you, *advance!*"

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Mission Study Program

MEXICO

(REFERENCE: MEXICO, PAGAN AND PAPAL)

1. BIBLE LESSON. Cor. 4: 1–8.
2. PRAYER.
3. SONG.
4. SKETCH. Physical features, Productions and Industries. (pp. 5–11)
5. SHORT HISTORICAL SKETCHES. (pp. 12–20)
   Native Dominion.
   New Spain.
   The Republic.
   Recent Events.
6. TALK. The People. (pp. 21–45)
   Races and Customs.
   Education.
   Religion — Romanized Paganism.
7. TALK. Gospel Work and Workers. (pp. 46–75)
   Baptists in Mexico.
   Woman's American Baptist Home Mission Society.
   Experiences of Missionaries.
8. READING. A Cry from Mexico.

PUBLICATIONS

Mexico, Pagan and Papal (booklet) 10c
Sketch, Señora Theresa M. Leal 2c
Prayers, Means and Men for Mexico (poem) . . 1c
A Cry from Mexico (poem) 1c

Woman's American Baptist Home Mission Society
2969 Vernon Ave., Chicago, Ill.

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Prayer Calendar for October

The names of the missionaries of the Woman's American Baptist Home Mission Society occur on their respective birthday dates.

October 12. — MISS NELLIE WALLER, missionary teacher at Manzanillo, Cuba.

October 14. — MISS Alice M. OLSON, missionary among Scandinavians, Kansas City, Kansas.

October 15. — SENORITA ANA GARZA, teacher in Mission School, Puebla, Mexico; MISS MELISSA PERRY, missionary among the Mill and Mining Population, Oak Hill, West Virginia.

October 18. — MISS MARGARET LUNDSTROM, missionary among Scandinavians, Seattle, Washington.

October 19. — MISS LAURA K. DRESSER, missionary among Porto Ricans in Ponce, Porto Rico.

October 21. — MISS MARY MOODY, missionary among Indians, Keams Canon, Arizona.

October 22. — MRS. NELLIE BISHOP, missionary among the Negroes, Chattanooga, Tennessee.

October 23. — MISS FRIEDA DRESSEL, city missionary, Salt Lake City, Utah.

October 25. — MISS IDA M. SCHOFIELD, missionary among Indians, Auberry, California; MISS CARRIE E. WAUGH, missionary among Negroes, James City, North Carolina.

October 26. — MISS MAGGIE HOWELL, teacher, Guantanamo, Cuba.

October 29. — MISS CARRIE HUNT, acting principal Mather School, Beaufort, South Carolina.

October 31. — MISS WANDA FEDERMAN, missionary among Slavic races, West Pullman, Illinois.

November 1. — MISS ANNA GUSTAFSON, missionary among Scandinavians, Kansas City, Missouri; MRS. SARAH P. GREENE, Atlanta Baptist College, Atlanta, Georgia.

November 5. — MISS EMMA GRANER, missionary among Germans, Chicago; MISS ANNA NIELSON, missionary among Scandinavians, Chicago.

November 6. — MISS HARRIET P. COOPER, general worker, Ohio and West Virginia.

NEW STATE DIRECTORS

Indiana — Miss Frances Toy, Winona Lake (Y. W.).

NEW ASSOCIATIONAL DIRECTORS

Massachusetts — Boston East Association (Y. W. & Ch.), Miss Maime Davio, Boston.
Michigan — Grand Traverse Association, Mrs. Kittie Bare Cooper, Traverse City; (Y. W.) Miss Mina Stradling, Petoskey.
Nebraska — North Western Association (Y. W. & Ch.), Mrs. Mae English, Chadron; First Nebraska, Mrs. Laura B. Hall, Lincoln.
New York — Chenango Association, Mrs. D. U. Gould, Sherburne; Franklin Association, Mrs. Frank B. Littlefair, Sidney.
Ohio — Zanesville Association, Mrs. J. C. Ford, Zanesville.
South Dakota — Black Hills Association, Mrs. L. G. Lockwood, Hot Springs.
Vermont — Danville Association, Miss Alice L. Bean, Newport; Woodstock Association, Mrs. J. E. Gay, Cavendish; Vermont Central Association, Mrs. Frank F. Cave, Barre.
Washington (East) — Big Bend Association, Mrs. L. E. Deline, Wenatchee; Spokane Association, Mrs. Watson, Spokane.

NEW AUXILIARIES

New York — Galway; Hagadom Mills, Providence Church; Ballston Spa, Light Bearers.
Pennsylvania — Hollidaysburg.

WANTS OF MISSIONARIES

CHINESE

Miss Alice Morton, 1547½ Leavenworth St., San Francisco, Cal. — Kindergarten balls.

INDIANS

Miss Alice E. Steer, Lodge Grass, Mont. — Curtains for school room.
Miss Abigail Johnson, (P. O.) Polacca, Ariz.; (Freight and express) Winslow, Ariz. — Patchwork, thread, calico, yarn for tying confortables, darning needles.
Miss Gertrude Mithoff, Saddle Mountain, Okla. — Christmas boxes.
Miss Elizabeth Glick, 65 Bell St., Reno, Nev. — Cut patchwork, thread No. 30 white, Christmas boxes.
Miss Ethel Ryan, Fallon, Nev. — Cut patchwork, unbasted, for quilts 72 x 74 inches, No. 30 white thread, Christmas boxes.

ITALIANS

Miss Leith Rice, 37 Jefferson St., Barre. Vt. — Old post cards.

MEXICANS

Mrs. Janie P. Duggan, 1730 First St., San Diego, Cal. — Used picture post cards of flowers or landscapes.

NEGROES

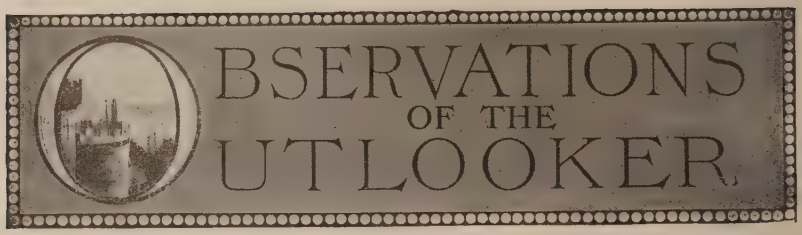
Mrs. Darthula Ghee, 719 So. First St., Clarksville, Tenn. — Shoes for boys and girls.
Mrs. Sarah Germany, 748 So. Roman St., New Orleans, La. — Clothing, shoes, bedding, fancy work, thread, needles, aprons for women.
Mrs. Belle Mebane, 814 London St., Portsmouth, Va. — Hymn books for Sunday school, clothing.
Miss Florence Burnett, 513 Mulberry St., Nashville, Tenn. — Bibles, bed and table linen.
Mrs. Nellie Bishop, 11 E St., Chattanooga, Tenn. — Small simple stamped pieces for girls beginning embroidery lessons, apron gingham, remnants, sheets, pillowcases.
Miss Julia A. Watson, 2021 Marion St., Columbia, S. C. — Material for sewing bands, temperance and missionary literature.

POLES

Miss Augusta Johnson, 687 Clinton St., Milwaukee, Wis. — Christian literature, clothing.

SLAVIC RACES

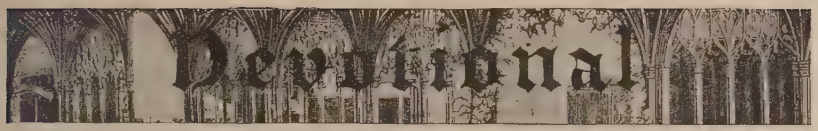
Mrs. Julea Horvath, 89 Douglas St., Hammond, Ind. — Prick cards, needles, thimbles, cotton goods for sewing school, yarn and crochet hooks.



THE Outlooker has been taking a little vacation, and returns with zest to the high tower of observation. As he turns the telescope upon the lands far away he sees in Japan and China the peculiar restlessness that goes with the development of civilization. The student party in Japan has just now a high sense of its fitness to amend things, and knows better than the government how delicate relations with foreign nations should be managed. This is a not uncommon phase of growth, and the hope is that wise counsels will prevent a misleading of the Japanese people and a retardation of the real movement toward better things. Perhaps the most cheering feature is the manifest desire on the part of Japanese leaders for the spread of a new and higher morality, and the recognition by many of them that in Christianity lies the source of this needed moral motive and power. In China the situation is far more complex, for it is doubtful whether the masses of the Chinese people have come as yet to a realization of what has happened or of the new political status. What China must have first of all is the birth of a spiritual conception of life, something which the teachings of Confucius left out. What an interesting thing to watch the beginnings of a wholly new idea of human life and destiny in a people whose civilization goes back far beyond our own.

Which reminds the Outlooker that one of the first things our own young people need to do is to establish watch-towers of their own, and form the outlooker habit. What could be more pitiful than the sight of a host of young people in our churches contented to keep their eyes fixed on their own little round of affairs, reading little that is worth while, never discussing the great world movements nor even thinking about them. The Outlooker has been testing this matter a little, asking his friends regarding the developments abroad, and he confesses to the feeling that the next campaign we ought to start is one to wake people up to the big things that are going on in the world. An ambition to know is the thing to cultivate. Try the habit of learning what is taking place. Do not let the Balkan struggle pass without knowing what it was about, and what the outcome is. Study the new routes of trade and traffic that are to be opened up by the Panama Canal. Then, what about the Central American peoples? Do you know the names even of the little republics down there? Look up San Salvador, and remember that there is a beginning Baptist mission work there. One thing is sure, that if the members of our churches would begin to look into these movements and events in the wider circle and would talk them over, it would save a good deal of trouble. One of the blessed things about the missionary interest is that it takes one out of local narrowness and trifles and makes him a citizen of the world. Believe the Outlooker, there is no pleasanter and more profitable place in the universe than the tower of world outlook.

In this watch-tower, of course, there is a chamber of faith; so that when the outlook is upon something particularly disquieting the immediate corrective to discouragement may be found by retiring to that chamber, whose outlook is to those eternal heights above the hills, whence our strength cometh.



Prayer for Burma

GOD of Nations and Father of all Men, we thank Thee for the gift of Thy Son to save the world from sin. We thank Thee that the spirit of the Saviour entered into the heart of Adoniram Judson, and moved him to give himself to the work of making Thy love in Christ Jesus known to the people of Burma. We thank Thee for the way in which, through this and other faithful servants, Thou hast carried on the work of redemption in India and other pagan lands. We thank Thee for the native converts, and for their love and loyalty in the face of persecution and difficulty. We thank Thee for the noble band of missionaries who have devoted their lives unselfishly and unreservedly to the great field of Burma. We beseech Thee, bless them richly in these days of rejoicing, and gird them for fresh victories. Send upon the churches in Burma and in our own country alike the enduement of spiritual power, to the end that Thy kingdom may come, and Thy will be done, in earth as it is in heaven. This we humbly pray, in the One Name that is above every other Name. Amen.

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A Searching Question

J. Hudson Taylor tells of a young Christian who had received Christ as his Saviour, but who said to the missionary that he would wait until he learned more about Him before making a public confession.

"Well," said Mr. Taylor, "I have a question to ask you. When you light a candle, do you light it to make the candle more comfortable?"

"Certainly not," said the other, "but in order that it may give more light."

"When it has half burnt down, do you expect that it will first become useful?"

"No, as soon as I light it."

"Very well," said the missionary promptly, "go thou and do likewise; begin at once."

Thoughts to Feed Upon

A revival of missionary interest is conditioned upon a spiritual revival, involving a better appreciation of the gospel and a return through prayer to Jesus Christ the source of all power.

Every step in the progress of missions is traceable to prayer. It has been the preparation of every new triumph and the secret of all success. — *Arthur T. Pierson.*

One thing you must learn to do. Whatever else you leave undone, you must not leave this undone. Your work will be stunted and half developed unless you attend to it. You must force yourself to be *alone* and to PRAY. — *Forbes Robinson.*

Gratitude is a means of grace. Many a mortal would be consoled in his mere annoyances could he get a glimpse of the real trouble from which God saves him. Others, in comparatively light affliction would cease murmuring could they realize the heartbreak that abides with some one else. There is always firm ground for thanksgiving to God for deliverance from that always possible greater trouble.

Many are fond of ministers who are not fond of Christ. — *M'Cheyne.*

The highest form of Christian life is self-denial for the good of others. — *Dr. Parke.*

Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart. — *Colton.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition. — *Colton.*

Mirth is God's medicine. Everybody ought to bathe in it. Grim care, moroseness, anxiety — all this rust of life ought to be scoured off by the oil of mirth. Blessed is he who has a sense of the humorous. He has that which is worth more than money. — *H. W. Beecher.*

WESTERN WOMAN'S WORK FOR FAR EASTERN WOMEN

A Significant Conference

BY ELLA R. MAC LAURIN

THE Missionary Education Movement Conference at Lake Geneva, August 1–10, was magnificent in scope, in character, in purpose and in results. A strong staff of experts of international reputation constituted the faculty. A group of keen-minded earnest-hearted enthusiastic young people from fifteen states represented the delegates. They were there for the purpose of qualifying themselves for some vital share in the glorious task of bringing Christ to the whole world. "The Quiet Hour," led by Dr. Stifler of Evanston, Ill., brought us morning by morning into the very presence of our Lord, and left us with the determination to *be* our very best for God and His world. Study classes for all departments of Sunday school and church were ably conducted for two hours every morning. The conferences on methods, policies, plans and problems were comprehensive and practical. The "Twilight Hours," with missionaries from many lands, were most impressive and uplifting. No one could listen to those strong men and noble women without being glad of the privilege of sharing in this world-transformation.

The afternoons were devoted to demonstrations and to play. A model Sunday school illustrated how Missions could be made of supreme interest in every Bible school. In the Life Work meetings we were brought face to face with our responsibility for finding *God's will* for our lives. Here decisions were made by many of the very strongest delegates that will mean much for the Kingdom of God. Prayer became not only a method of communicating with God, but of revelation and power in doing His will.

The Sunday services were inspiring in their sweep of world problems, needs and opportunities, and made one yearn for a thousand lives to invest instead of one. The Baptist delegates were justly proud of our splendid leaders: Dr. Stifler, Chairman of the Conference, who presided with grace and rare tact; Rev. Mr. Rogers of Burma, who thrilled all hearts with his story of the life and work of the heroic Judsons; and Rev. Joe Taylor, that master missionary of West China, who not only held his great audience spellbound for over an hour, but stood for another hour at the close answering questions.

Dr. John M. Moore preached one of the most inspiring, soul-quickening sermons I have ever heard. He ought to be asked to preach it wherever he goes, and put it in permanent form for the widest possible distribution. Space alone forbids a fuller description of this wonderful conference.

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Students of Other Lands

BY MARTHA H. MAC LEISH

Through this article of Miss MacLaurin's we have a glimpse into the Chr[illegible] student life of our own country. [illegible] hope of the future is in our yo[illegible] people. It is inspiring to see so many them rising to meet their responsibilitie and realizing the noblest possibilities o their lives.

Such conferences as those at Northfield, Silver Bay and Geneva take on special significance when we read of the wonderful student meetings just held by Dr. John R. Mott and Sherwood Eddy in China. At these meetings, held in 14 great student centers of China, it is estimated that there were 35,000 different people in attendance, over 7,000 of whom signed cards promis-

ing to read the four Gospels, to pray every day for light and the courage to follow it, and to accept Christ as their Saviour as soon as reason would permit.

When these cards were gathered up, the Y. M. C. A. secretaries and missionaries stood aghast, rejoicing in the outcome, but realizing that they had not half the Christian leaders necessary to conduct the necessary Bible classes.

The government was in hearty accord with the enterprise, and opened the largest theaters and in some places constructed great tents for the meetings. In Mukden the Commissioner of Education specially begged Dr. Mott that the follow-up work should be pressed with vigor, and that those who had handed in their names should on no account be lost for lack of attention.

And just here our responsibility as Christian people becomes a vital factor. What could God do more in His vineyard of China than He has done? The whole land is open. China needs Christ, and she knows it. She stretches out her hands for the supreme blessing. Who will give?

Parents, when your boys and girls feel themselves called to this great work, do not say them nay, but rather rejoice with them that God has found them worthy of so noble a vocation. They are God's before they are yours. Give them gladly when He calls, and see your home life open out to take in world needs and heavenly joys. Young women and young men, when you hear God calling, answer as did Isaiah of old, "Here am I, send me." All who read this word, will you not unite daily in asking the Father of us all that these 7,000 young men of China, who are seeking the light, may find it, and may come to know eternal life?

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Snap-Shots from the Field

BAPTISMS AT BASSEIN

Twenty-four of the school children were baptized last Sunday — these in addition to 116 baptized last year. The baptism was most impressive. We gathered at about 8.30 A.M. at a tank in an open field and after a hymn and prayer the candidates followed each other into the water. Among them were two grandchildren of the pastor, whose pleasure over their early acceptance of their Saviour was very evident. There were also other children of the third generation of Christians. Six, however, are children of heathen homes, some having no Christian relatives whatever. Two little girls have one elder brother here in school who is a Christian. One little brother and his sister were the first from their home, and, except one very aged woman and a girl who was once in school here, they will be the sole representatives of Christ in their villages. — VICTORIA MITCHELL.

KAREN CHORUS, BASSEIN, BURMA

SENDAI

Yesterday Miss Buzzell had a novel meeting here. She invited the servants of Sendai, or rather the school invited them. The program consisted of music

by the girls, vocal and instrumental. There were prominent men who came willingly and gave interesting talks on morals, nursing, etc., and a graphophone firm sent a man to entertain the people. Cake and tea were served by the girls. The officials took great interest. The governor is especially interested in any kind of social uplift, and said he would have come himself except that he would have to be in Tokyo. The meeting was reported in the papers, and the country people were all talking about it. I was surprised to find so many people who knew our school and as soon as I was introduced as a teacher in this school they were interested and began to talk about the school. — Mary Jesse.

THOSE WHO HAVE NEVER HEARD

The other day my two Bible women and I started out early in the morning for a village. When we had gone about two miles or so, we found that our cart could not proceed any further. The fields were all plowed and just sown. We were told, however, that we could walk across them if we wished. The village was over a mile away, and the walk across plowed fields not very pleasant. Anyway, as I felt I was being drawn to that village, I said, "Let us go," and we went. It was an entire Sudra village and the gospel had never entered there. We started singing and this brought a big crowd around us, chiefly of women and children. I spoke to them at length about the love of Jesus and in closing appealed to them to accept what He was offering so freely. An elderly woman, who was one of the many eager listeners, before I was aware of it, suddenly stooped down and touched my feet saying, "I cannot see that Lord you tell about, but I see you. Let me worship you, and thus have some of my sins wiped out." I raised her up, she was weeping. I said to her, "You must not do this, it is very, very wrong — worship belongs only to the great God. Ask Him to forgive you for your sins and accept Him as your Saviour." "I don't know how," she said again in a despairing voice. She stepped back but did not lose sight of us till we left the village.

SHANGHAI BAPTIST COLLEGE

During the revolution Miss Page taught in this college. The following is a letter just sent her by one of the pupils there.

"There is a good news which I like to tell you and you are quite willing to hear from me. Fifteen days ago, Mr. Eddy, a very famous evangelist, came from India. He gave a sermon on Tuesday afternoon. After the sermon was finished, there were sixteen students were standing up and to be Christians. Some of them were crying. It was a very strange thing, because few students had opposed us, but now they are confessed to be Christians. Those sixteen students are the members of our Y. M. C. A. now. They study Bible every day. Some of them are helping us to preach at villages on each Sunday. They are active and earnest. Do you feel happy to hear such kind of good news? Man could not do it without God's help. Just like eleven disciples gathered at Jerusalem at the day of Pentecost. They were waiting for Holy Spirit and many people were confessed to be Christians.

I am studying in college and the advanced course of Seminary. Two Seniors and I are studying both in college and Seminary. We have decided to do God's work after we leave from the college and Seminary. Three students in Sophomore class will study next year. This year I am very busy, because I want study twenty-five hours a week. We study Chinese language and literature. The history of English Literature, Genung's Rhetoric, History of the United States. In the advanced course of Seminary we study Old and New Testaments, personal work, Homiletics and Greek. Those are taught in English, Greek is taught by Mr. White.

How are you getting on now? Having no news to tell you so I will put down with my pen and much obliged. May Lord bless you in your work, I am,

Yours obedient student,

Sung Zung Woo.

Miss Bertha E. Davis, of the Burma Mission, wishes her friends to note that her present address is Livonia, Ind., and not Bacone, Okla.

A Remarkable Testimony to Christianity

Mrs. C. B. Lesher of Chaoyang, China, writes that in looking over some of the new text-books for use in the Chinese schools all over China, in the preface of six primers and educational books prepared by a Chinaman, she found this statement: "As we study the history of the world, we find that the blessings of education, science, discovery, etc., have all emanated from the disciples of the Christian religion. All that has really benefited our country, the best books, the best schools, the most helpful ideas, have had their source in Christianity and been handed to us by its teachers."

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Mission Study in the Woman's Circle

BY MISS E. J. BATTY

The time is passing when a Christian woman needs to be convinced that she should be intelligent concerning the progress of God's kingdom in the world. We are beginning to realize that the world is one, that we all have a world citizenship and a world obligation, and that therefore we must have a world intelligence. How to gain this last is our question. In spite of the fine books published by the United Study Course Committee, with suggestions of method and plans for using, it is still a fact that difficulties remain, and that they seem to many women's circles insurmountable.

In the first place, so many women are out of practice in study, and find it hard to concentrate their minds upon definite topics, that they give up exerting themselves, and settle back to listen indifferently. How much better it would be if determinedly they would force their minds into a working condition. In so short a time they would feel quite at ease in taking part in the program. Is there anything we can do to inspire these women with more self-confidence or, more correctly, God-confidence? It is such a pity for any woman young, middle-aged or elderly, to allow herself to relax into a state of mental inactivity and lack of effort.

Secondly, some one must lead in the discussions; now through timidity and lack of experience fully two thirds of the circle refuse to do this. What is to be done? The one third must do the work? Then the one third will get the large share of the benefit. True, the others may absorb a little, but so little as compared with what they might have if they were willing to pay the price. Ask God to help and then try it the first time, the second and the third. The fourth time will be easier and the fifth you will not mind it at all. Do not be troubled if what you have planned to say all leaves you when you get on your feet. Keep standing and *say something* — Bravo! Next time try it again. God will soon get possession of your tongue and of your voice, and that palpitating heart will approach a normal condition.

Thirdly, there is that old, old excuse which we are continually giving to free ourselves from various forms of Christian work — by some oversight or neglect (we say it reverently) God has failed to provide us with time and strength enough for the things He has put before us to be done. True we have as many hours in the day, and days in the week, as the rest of the world, but in some way our days are so full that there is no room for one thing more. What can we say to this? We know, if we would admit it, that the real trouble is that we have filled our time with many things which are probably not in God's plan for us at all. We have not submitted our program to Him. Until this is done, there will never be time and strength fully to carry out His plans.

The difficulties cleared away, we are ready with open heart to enter upon the course of study. For the foreign mission work three fine books are offered this year: "The King's Business," by Mrs. Maude W. Raymond, a most successful study of methods of organization and work; "Following the Sunrise," Helen Barrett Montgomery, the story of Baptist achievements in Foreign Missions during the last century; "China's New Day," Dr. Isaac T. Headland. Here are a few underlying principles for our guidance in using either one of them.

First: Every one must help. There should be no monopoly by a few individuals. Let different ones be given part in the discussions, and let the programs be

so conducted that there will be opportunity in each to draw out from all of the women opinions and questions. Let those who take part be assigned their work early enough to give sufficient time for thorough preparation. Make the assignments short enough so that no one will be deterred from taking part. Second: Have nothing on the program that does not definitely contribute to it. Third: Do not depend upon outside speakers and leaders, but have the women of the circle do the work even though it be done less perfectly. They will gain far more than by listening to others. Fourth: Do not allow the programs to be so long as to become tedious. As a rule no program, including the business part, should be longer than an hour and a half. No two programs should be conducted exactly alike, and the method should be adapted to the particular chapter and book studied.

Numerous outlines for mission study courses have been published by the various missionary organizations: The Student Volunteer Movement, The Missionary Education Movement, and the various Boards. In price they run from three to five cents, and can be obtained from the Literature Department of the Woman's Baptist Foreign Missionary Society, 450 E. 30th St., Chicago. These will be found very suggestive and helpful.

Will not those circles that have plans for Mission Study which have worked well please report them to Miss E. J. Batty, above address, for the help of other circles? Let us have a symposium upon successful methods of mission study.

SGAW KAREN SCHOOL, MOULMEIN, BURMA

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Our Work in Burma

As a society we are doing both educational and evangelistic work in Burma; among the Burmans, who are the real leaders of thought and life in the country, and the Karens and other hill tribes.

Our Burman schools are: the Sarah Osgood Howe School at Mandalay, a city of 180,000, the greatest stronghold of Buddhism in Burma; and at Pyapon, a government center. We are doing a splendid evangelistic work for Burmans at Rangoon, under Miss Fredricson who is in such dire need of a helper, and at Toungyi, under our veteran Mrs. Hancock.

Part of our school work among the Karens is entirely self-supporting. We

have at Shwegyin, Nyaunglebin and Henzada fine schools whose entire expense, including buildings, is borne by the Karens themselves. The only cost to the Missionary Society is the salary of the missionaries, and their houses. This custom of self-support, inaugurated by Rev. Norman Harris, has resulted, it is unnecessary to say, in producing a fine, self-reliant, stalwart class of Christians. Other schools, to which the Karens also contribute more or less generously, are at Moulmein, the home of the Judsons, Tharrawaddy, Toungoo and Bassein.

At Tharrawaddy is our veteran missionary, Miss Sarah J. Higby, who went out in 1867, under the Union Missionary Society of New York, of which Mrs. Doremus was president. She went by sailing vessel, a six months' voyage round the Cape of Good Hope, landing in Rangoon in 1868, forty-five years ago, and has been continually in the service ever since.

This bare outline gives but a faint conception of the work. Each town school is the center of an outlying series of jungle schools, taught by pupils trained in the central school. These pupils also go out into the jungle in the summer teaching the people of Christ, and helping them to better living. Hundreds of baptisms are reported annually. The Sun of Righteousness is beginning to shine over Burma. Read Mrs. Judson's "Song of Moulmein," and realize its splendid faith. According to that faith, and that of the noble body who have followed, is coming the result.

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Self-Support in Burma

Since the subject of self-support has come up, I would like to write a little more fully about it. Shwegyin is still in the van. It is the banner Sgaw Karen mission in contributions per member, in the number of pupils per thousand of church members in attendance upon its schools, and in general up-and-at-it-iveness. I do not know that I can better show my meaning than by the use of an illustration which I used at the anniversaries in Springfield, Mass., in 1900. According to custom, I was given about two minutes of time in which to tell of seven years' work. I wanted to set the whole situation off clearly about as quick as

CHRISTIAN ENDEAVOR SOCIETY AT MOULMEIN

flashlight, and so I said that it had been my privilege in the course of my lifetime to have two occupations, that of a mule-driver and that of a charioteer. I had been a mule driver for seven years in the pastorate in America. And I had been charioteering ever since. By this I meant no reflection on the churches in America, but simply by way of contrast to show the really exhilarating nature of the work here. Then I went on to explain that my churches here, so far from having to be urged on to effort, were eager of themselves for every forward movement and more than realized every plan I laid before them, so that I was like a man in a chariot who had to keep his eye alert and every muscle tense simply to direct his flying steeds in their onward rush. Then I told how in 1898 we opened three stations, one at Papun, one at Kyaukkyi and one at Nyaunglebin, and how the next year the contributions of the churches for all objects, which in 1893, the year I came out, had amounted to Rs. 5,000 and had gradually risen to about 7,500, rose the next year to over Rs. 10,000, the year after that to over Rs. 14,000, and the year after that to over Rs. 20,000, nearly a threefold increase in three years' time. That was in 1900. And my horses have not slackened their pace yet. The contributions have not kept on increasing at the same ratio, — that of course is impossible, — but in only one year have they fallen below Rs. 20,000, and they have generally ranged between Rs. 25,000 and Rs. 30,000. One year they rose to Rs. 36,000. — N. Harris.

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A Little Book of Judson Verse

Emily Chubbuck, well known to the literary world of the forties, married Dr. Adoniram Judson in 1846. She lived in Moulmein, Burma, till the close of his eventful life, and then returned to America to oversee the education of his children. She was a gifted writer, and many of her beautiful poems have been brought together in a little collection put out by the Woman's Society of the West under the title "A Little Book of Judson Verse." The poem printed in Mrs. St. John's article, page 771 of this issue, gives one an understanding of the sublime faith which supported the heroic missionaries of those early days.

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Difficulty of Confessing Christ

This letter was written by a 17 year old Burman school boy. "Mama" is the title by which the missionaries are spoken of in Burma.

Dear Mama:

Allow me to acknowledge the receipt of your kind letter dated the first of this month, and thank you for the same. Certainly, it surprised me not a little, but, however, it did not fail to give me a lot of pleasure. In your note, two questions were put to me.

1. Mama wonders what would be my plans after I terminate my studies in this institution.

2. Mama fancies if my child-like faith in Christ as Saviour has increased proportionately with my age, or if it has already subsided with my childhood.

Here are my two answers.

1. As you anticipate — Because you said, "Where do you expect to go for the next year?" — I hope to get through the matriculation this very year; and so I believe only a few weeks require to pass by before I shall have to wish a hearty farewell to this school, where I have been for over seven years and which I am almost tired of. However, I am not certain where the month of May and the following ones will find me. If I pass any of the two examinations I shall be satisfied to try and get some work.

2. Now let me speak of my second answer and touch the point on my faith in Christ. Truth to confess, if my religion is to be judged by outward appearances, I am rather of an atheist. I am sorry to use the word atheist, but I was once being called so by my eighth standard teacher. I need not be angry with him for he then deservedly termed me so. True, my father being a Mohammedan, it follows I must be a Moslem. However I know little of Mohammedanism, and the little education I have will not permit me

to embrace a religion at random. To be short, I have not the slightest faith in my father's religion. In school I am registered a Mohammedan simply because my father pays my school fees. Secondly, my mother is a Buddhist, and I know something about Buddhism; but a simple person with the slightest common sense can at first sight make out the better of the two religions — Buddhism and Christianity. In spite of my mother when at home or of Buddhist friends when at school, I have for the last three years ceased worshiping images — not to speak of offering prayers. Thus, the conclusion is that I am simply a non-Buddhist. Thirdly, not a single person in the whole school has the notion that I am anything of a Christian, because no one ever heard me pray in church or in meetings.

However, dear Mama, whatever efforts were made to convert me into a Christian by you and many others have not proved altogether fruitless. The seed that was sowed in me cannot boast of having sent forth a tree with green leaves and beautiful flowers; yet it did not fail to take root which is still living in my heart.

Now I will explain how my faith in Christ first showed signs of progress and then retrograded. After the American gentleman who kindly offered to have me accompany him to America left Burma, I was for a time regular with my daily prayers and continued reading the little English Bible, a handsome gift from you. (I have the booklet still with me and hope to retain it longer. Nowadays it serves me naught, for I seldom read it, but I shall keep it; I know it is worth while to keep it.) That year before I went home for the summer vacation, I promised you I would let my parents know that I would like to profess Christianity. I was then about 13 years of age, and had a burning desire within me to be baptized. As the case was, I did keep my word, and one day unfolded my mind to my parents. The result was that my father rained down on my head a shower of abuses and my mother said I was a fool. Father's most cruel threat was that I might understand that my education ended with the repetition of a similar request from my own lips and he would cease owning me for his son.

So the fire in my bosom has kept growing dimmer every day until nothing but a heap of ashes is visible. Though no one knows about it, I must indeed let you understand that sparks of fire still live in that heap. When an occasional wind blows, the top most ashes are swept away and the embers inside begin to shine forth; but as soon as the wind stops, ashes again appear and the embers again are concealed.

Many nights of last December and January found me in the evenings and mornings kneeling down in prayer by my bedside. The plague was then playing havoc here, and no one knew if the third morning would find him breathing. I am not ashamed to say all this for I am writing the whole truth of my experience.

Now, dear Mama, I have answered the two questions which you put to me and so must conclude my rather long letter.

Hoping that you will kindly remember me to Saya Gyi and extend my salaams, I remain

Your Old Boy.

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"Missions Made Fascinating for Wide-awake Girls"

This little book of Miss Susan T. Durfee's is well named. As soon as one reads it, she wants to gather a group of girls and try out the plans suggested. With Miss Durfee's book as a manual, the woman who loves young people, and who believes in the missionary enterprise, could surely interest the average group of girls. The "A. H. G." club need not necessarily mean a new organization. The plans suggested would be feasible to use in Sunday-school classes or in young woman's missionary societies already formed. But the motto, the inspiration to girls in the life of the courageous and high spirited young pioneer, Ann Hasseltine, the songs printed in the back of the book, the suggestions for a pin and a banner, would all appeal to the girl in her teens and help to bridge the gap that exists in so many churches between the mission band for the children and the Woman's Missionary Society. The book may be had at the rooms, 450 East 30th St., Chicago, for sixty cents.

Missionary Program Topics for 1913

January.	A Tour of Our Foreign Mission Fields.
February.	The New China.
March.	Livingstone's Prayer Life. (Centenary Prayer Service.)
April.	Carrying the Gospel by Car, Wagon and Boat.
May.	Bible Distribution.
June.	"Missions."
July.	Summer Work on Foreign Fields.
August.	The Biblical Basis of Missions.
September.	Laying Foundations for World-wide Missions.
October.	The Immigrant: What Sort of Person is He?
November.	The Immigrant: What Can We Do For Him?
December.	State Mission Meeting. (Topic to be announced.)

Note. In order to bring these final programs into harmony with the rest of our educational campaign, the State Mission program is deferred until December, when the new State Mission study book may be available.

The October and November programs have been prepared by Secretary Moore for use in all denominations in connection with the study of Immigration.

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November Topic

THE IMMIGRANT: WHAT CAN WE DO FOR HIM?

Opening Hymn.

Scripture, Matt. 25: 31–46.

Show that the emphasis of this great passage is not less upon what is to take place in the future life than upon the relation of the ministries of this life to that which is to come.

Prayer.

Hymn. A Hymn of Helpfulness.

A Cry from the Depths.

The appeal of a devoted woman who is giving her life in ministry to the neglected multitudes. This will be most effective if the person presenting this appeal impersonates the missionary, telling the story in the first person, as though she were describing what she had seen personally. Use the material in chapter VII of *Immigrant Forces*. If desired, *The Workers*, opposite page 71 of *The New America*, may be substituted for this impersonation.

Discussion: Helpful and Hurtful Elements in the Impact of the City upon Our Immigrant Neighbors.

Two speakers may present the two aspects of the subject. Such helpful elements may be cited as the following: Education, remunerative employment, political freedom, missionary activities, social ministries. Such hurtful elements as the following: Exploitation, crowding, vicious environment, white slavery, general contempt and neglect.

Consult *Immigrant Forces*, chapter V; *The New America*, chapter VI.

Our Neighbors.

(1) A Local Survey

If the church as a whole, or any organization of the church, has undertaken a survey of community needs and conditions in preparation for Home Mission Week, a report of such an investigation, partial or complete, may be made at this time.

(2) A Program of Service.

This should include practical suggestions as to what the church as a whole, local organizations of the church or its individual members, may do in practical service. The teaching of English to adult foreigners offers a most helpful method of service. It would be well if a demonstration of this method could be given. The society's share of the support of the national immigration work of the denominational Home Mission Board should also be considered.

Immigrant Forces, chapters VII, VIII; *The New America*, chapter VI.

Closing Prayer.

Note. The material for this program will be found in the new text books: "Immigrant Forces," cloth 50c, paper 35c, postage 8c; and "The New America," cloth 50c, postage 7c; paper 30c, postage 5c. These may be obtained from the Department of Missionary Education, 23 E. 26th St., New York City.

Department of Missionary Education

CONDUCTED BY

Secretary John M. Moore, D.D.

Is Your Church in It?

THE biggest thing in missionary education just now is the great Home Mission campaign on Immigration, in which all Home Mission Boards in the United States are participating. "New Americans for a New America," the attractive and comprehensive announcement of material and methods, has already been sent out widely, but if there is any pastor or leader in church work who has not received it, a post-card addressed to the Department of Missionary Education, 23 East 26th Street, New York City, will bring a copy.

This sixteen page pamphlet outlines the most complete line of material for a thorough-going campaign of missionary education that has ever been published.

The following practical suggestions are made for

THE AWAKENING OF AMERICANS

A variety of plans has been offered in order to meet the widely different needs of the churches. No church should attempt all of them. The plans starred (*) are considered the minimum of work which each church should undertake.

* 1. *A Systematic Study of Local Conditions.* An intelligent basis for community work should be sought through a study of the population.

*2. *A Definite Program of Service.* In view of the needs discovered in local conditions, decide on some form of work to meet the needs of the New Americans in the local community and inaugurate the plan.

*3. *Two Sermons or Addresses by the Pastor.* These should be delivered on Sunday, November 16, and Sunday, November 23, if possible.

*4. *Women's Missionary Society Meetings.* A regular or public meeting with an address on "Near Neighbors from Far Lands" may be held.

5. *A Mid-week Conference.* The men's organizations of the church may discuss the relation of the local church to the New Americans in the community at a regular mid-week prayer-meeting. This may be a joint meeting with mission churches composed of foreigners.

*6. *Two Young People's Society Meetings.* Two meetings during the fall (November 16 and 23, if possible) should give an opportunity to discuss this problem. The mission study class or classes may assume reponsibility for one of these programs.

7. *Young Women's Meetings.* Inspirational and social meetings, dramatic entertainments and personal investigation of immigrant community life may be arranged.

8. *An Illustrated Lecture.* An illustrated lecture will emphasize the national aspects of this problem.

9. *The Annual Thanksgiving Day Service.* The honored custom of assembling on this national holiday for public thanksgiving and prayer may be utilized in 1913 very appropriately as a special service in recognition of the contribution which immigrant peoples have made to the life of the American people. The meeting may be either denominational or interdenominational. By the use of the "Order of Service," the cantata, and the suggestions for the Thanksgiving sermon, this service may become the real climax of the campaign.

10. *Home Readings and Discussion.* Popular books on Immigration should be in every home, and reading groups may be organized. A book committee should be appointed early to promote the circulation of the books. In this reading cam-

paign the public libraries will render assistance.

**11. Short Programs or Stories for the Sunday School.* Immigrant stories told on successive Sundays may arouse the interest of boys and girls in further reading, study and activity. See folder, Young Americans and New Americans.

**12. Mission Study Classes.* These classes for men, women, young men, young women, and boys and girls may be held during an eight weeks' period previous to or including Home Mission Week. Some may desire to inaugurate a church-wide mission study campaign.

13. Christmas Sunday School Concert, with which the campaign concludes.

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Eastern New England's "Silver Bay" Conference

There gathered at Ocean Park, Maine, this summer the largest Missionary Education Conference ever held east of Lake George. This fourth year marked great progress in members and quality of work done, geographical area represented, and personnel. Like the conferences of the Missionary Education Movement, it aims at missionary education in its broadest sense; it touches every phase of the church work and life, and shows the natural and important place missions holds therein. Study under good leadership was conducted, and the following subjects were taken up: China, Immigration, Country Church, Call of the World, Oregon Country. Normal work for primary, intermediate, and junior Sunday-school workers was under the supervision of an expert, Miss Mabel E. Wilder of Hartford; and this holds for the Conference in the future great possibilities for development. Open parliaments, platform and beach meetings held their usual place of instruction and inspiration. The early morning prayer groups were the source of great spiritual power and blessing. Swimming, tennis, races and baseball made afternoons short and happy.

This conference is of value to Eastern New Englanders because it is of easy access (just south of Portland), and therefore sufficiently reasonable in expense to make it possible for many of our young people to attend.

Write Rev. A. M. Parker, Somersworth, N. H., and find out about the last week in next July.

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Mount Hermon Federate School of Missions

The Federate School of Missions, held at Mount Hermon, California, July 20–26, showed a noticeable increase over last year in the number of Baptists present. Mrs. D. B. Wells, of Chicago, conducted the daily text-book classes in "The New America," by our Baptists, Dr. and Mrs. L. C. Barnes, and "The King's Business" by Mrs. Paul Raymond. Rallies of different denominations were held on different days, and we heard one another's missionaries. Baptist day was Friday, July 25, and it was a joyful time, for we dedicated our Baptist lot, on which we hope to erect a rest cottage, in memory of the late Mrs. J. Q. A. Henry, wife of the evangelist.

Friday afternoon a company of Baptists and others gathered on our beautiful lot. Presbyterian men had obtained for us our 46-foot flagpole, and helped set it. Rev. W. C. Spencer, pastor of the Twenty-third Avenue Baptist Church, East Oakland, offered the prayer of dedication. Mrs. James Sunderland, formerly president of the Woman's Baptist Foreign Missionary Society of California, followed in prayer, as did Miss Carrie Millspaugh, field secretary for the W. A. B. H. M. S. A Lutheran brother, Mr. L. M. Juhl, of Centerville, who had been a sailor in his youth, had properly knotted our folded penant to the rope, and while the audience sang the doxology, Mrs. R. E. Beach pulled the rope, and the pennant rose high above us, where it shook out, the white letters on blue ground reading, "Baptist Cottage Site." Mrs. Geo. I. Marsh, of Berkeley, had charge of the program.

Mount Hermon is certain to become a missionary center, from which will go out inspiration to all our churches. It is largely through the labors of the president, Mrs. R. E. Beach, that we Baptists have obtained our beautiful wooded lot there.

FROM THE EDITOR'S NOTE BOOK

New Orleans, with a population of 370,000, has seventy Baptist churches, of which sixty-six are for Negroes.

Mrs. Woodrow Wilson is the seventh minister's daughter to preside over a White House administration.

Within the past four years seven Paulist Fathers in New York City, all men of high standing, have abandoned the Paulist order.

It is said that in Japan there are about two women wage earners to one wage-earning man. In the United States the ratio is 14 women wage-earners to 86 wage-earning men.

Brown University, the oldest Baptist university in America, has had a million dollars added to its endowment this year. $225,000 of this amount has been set aside as the foundation of a pension fund for teachers.

It has been stated that the trustees of Yale University have put more money into a baseball park for the undergraduate students of that institution than all the Baptists of the Southern Baptist Convention gave for Foreign Missions last year.

We spend $100,000,000 yearly in the United States in caring for the sick, helpless, poor and insane. Before Christianity prevailed in the world, these classes were not generally cared for. Yet thoughtless people say "Christianity is a failure."

There are in the United States today more than 56,000 nuns. They conduct 700 academies for girls, 285 orphan asylums, 100 homes for the aged, 300 hospitals, and several hundred insane and foundling asylums, protectories, reformatories, parish schools, etc., in this country.

The Balkan wars, beginning when the allies attacked Turkey and resumed when they disagreed among themselves, causing almost ceaseless fighting since last October, have cost the belligerents a total of more than 350,000 lives and a billion and a quarter dollars.

It is said that if the University of Chicago were to depend on its tuition fees alone it would be reporting annually a deficit of $880,309. Of the receipts necessary to pay the expenses of the University 42 per cent. comes from the students and 58 per cent. from other sources.

The Girls' Club of the *Ladies' Home Journal* has raised a fund of over $1,200 to be used for endowing a perpetual scholarship in medicine for Chinese women at the Union Medical College for women in Peking. The *Journal* subscribed $600 and club members contributed the balance.

Not long ago a canvass was made of sixty popular magazines to find out where they stood on the temperance question. Forty out of the sixty said space could not be bought, at any price, for liquor advertisements. "We should suspend business first," was the purpose expressed in one form or another by all the editors of these magazines.

The Government of India has issued a circular ruling that the term Catholic must not be officially used as synonymous with Roman Catholic, because the claim of the Roman Catholic Church to universal catholicity is disputed by other churches on historical and other grounds. This has raised a storm in the Roman community in India.

The Congregational Year-book for 1913 gives the total number of the churches of that order as 6,064, with a total membership of 743,026. Of this 111,364 are reckoned absentees. Of the more than six thousand churches 1,792 received no new members during the year. They have 5,944 ministers, of whom 2,326 received salaries of $750, or less, and 1,409 received salaries of less than $500.

How an Elephant aided a Sunday School

A very interesting Sunday school rally was held recently in Hanumakonda. The mission station and eleven village schools were represented by about three hundred persons, the majority of whom were

THE ELEPHANT'S LAST CHARGE BEFORE RETURNING TO HIS MASTER

regular attendants of the Sunday schools. After the group of children from the various villages arrived with banners and songs, a contest was held in the chapel and prizes were awarded according to the work displayed, taking into account both the parents of the children, the quality of the work done by their teachers, and progress made in opening work in new centers. After the contest there was a procession through a part of the town, headed by a band from one of the Sunday schools and an elephant bearing two of the missionaries. After the procession the elephant was at the disposal of the children the rest of the afternoon, and he was kept busy carrying relays of happy children.

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Only a Little Black Boy, but He was a Hero Just the Same

One day last spring while a large passenger steamer was moored at her dock in Seattle, the gangplank broke and sixty persons were thrown into the water. A little black boy who was on the wharf polishing shoes rushed down to the ship when he heard the cries and, throwing off his coat and shoes, plunged overboard without a moment's hesitation.

"I declare to you," said one of the passengers, "I never saw such a beautiful sight in my life as that black-skinned little shaver making himself ready to save those struggling, helpless women and babies in the water. Everybody cheered when he made his first dive and when he made his second there was another cheer — but some way that sounded like a choking prayer fluttering fearfully out of a hundred appalled hearts. He was not the only hero, of course, but many of those present at the scene of the disaster will always carry a picture in their minds of a black youngster rushing to the water's edge and diving into the water after drowning women and children, without a thought apparently of his own safety. Only a little black boy, but he saved four precious lives and was the "conspicuous hero" of the occasion.

AN INDIAN MELA

This sounds as if it might be a new kind of wild animal, but it is really a novel Christian institution. As near as we can discover, it is a combination of church fair, Sunday-school picnic, Bible conference and evangelistic campaign. But we will let Mr. Gangadhar Rath, a native connected with our Bengal-Orissa Mission, describe it in his own words:

The "Mela" commenced on Monday, March 17, and continued seven days. Temporary stalls had been put up where sweets, fruits, toys, brassware, stationery, etc., were sold. At one stall gospels and other Christian literature were for sale, and tracts were given away. There were tents where tea, lunches and meals were served. Music was provided in abundance, while sports of various kinds and a merry-go-round furnished amusement for young people and children. A Bioscope exhibition was given three nights after the evening meeting. Many Hindus, attracted by this novel show, came early and listened attentively to the services in the church. There was an Industrial Exhibition on a small scale, all the articles having been made in our own mission. The purpose of the "Mela" was twofold: to proclaim the gospel of light and love to as many people as possible, and also to arouse our Christian people to a deeper sense of their responsibility for the conversion of these same people. The evangelical work was conducted as follows: 7.30 to 8 A.M., Devotional service; 8 to 10 A.M., Bible instruction; 2 to 6 P.M., Open air singing and preaching; 7 to 9 P.M., Revival services and preaching in the church. Tuesday was the usual market day, and on this occasion "Mela" and market were combined. The largest crowds of Hindu and Santals were present on that day. One special feature of the services, both in the church and open-air, was the attractive singing by Nobin, the cook. Rev. A. Jewson had brought his magic lantern and three evenings exhibited slides, illustrating the life of Christ, in neighboring Hindu villages. On Sunday evening the same exhibition was given in our mission church, which was crowded with Christians, Hindus and Santals, many standing outside filling all the door and window spaces.

This account of the "Mela" is significant in several ways. To read the leaflet in which it is described no one would suspect that it was written by a native of India, so excellent is the command of English. The clear recognition of the responsibility of the native races for the conversion of their own people is noteworthy when expressed not by the missionary but by the native. For the "Mela" is a native idea and in that again lies its peculiar significance. It shows that in India Christianity is using methods adapted to the Indian temperament and is therefore succeeding with the natives. That is the true idea of missionary work. The missionary preaches not Western Christianity but the Christianity which produced the Western church and the Western methods and which will in India produce the Indian church and the Indian methods of evangelization.

MILTON SHIRK REST HOUSE, MAYMYO, BURMA

The tourist who visits Burma in the "cold season" is quite delighted with the "lovely climate." Were the tourist to stay on through the "hot season" and the "wet season," the "lovely climate" would lose its attractiveness. The missionary stays on through all the climates, giving not a few months but a life. Experience has taught him, however, that if this life is to be either long or effective it is necessary to escape from the fearful heat occasionally by a flight to the mountains. At a place called Maymyo, among the mountains, a beautiful rest house has been built by a generous and broad-minded woman, Mrs. Milton Shirk, of Indiana. It is named the Milton Shirk Memorial Rest House.

While the missionary goes to Maymyo primarily for health, there is also a spiritual gain from the Maymyo Summer Bible Assembly which is held there every year. It is referred to as the Northfield of Burma for it follows the Northfield plan. A definite part of each day is given up to classes and lectures and a definite part to recreation. There are Bible classes in Burmese, Karen and English, for the Assembly welcomes native Christians as well as missionaries. At the Conference last year there were 210 in attendance, representing eight different races.

MILTON SHIRK MEMORIAL REST HOUSE, MAYMYO, BURMA

A recent letter from one of our Burma missionaries so well expresses the value of the Rest House and its appreciation by the missionaries that we quote:

"We stayed in the Rest House at Maymyo, Burma, that Mrs. Shirk has given to the mission, and every one of the ten bedrooms was filled by grateful missionaries. Truly it is a blessing to us all, for a number went there tired out and almost sick, and the change to that cool (comparatively speaking!) and quiet place did us all good. The only way we could stay there before this house was built was by boarding and paying a big price for it, or hiring a house, and that, too, was very expensive and beyond most missionary pocket books. Of course in the new Rest House we pay for our board but it is at a reasonable rate and the room-rental is also as low as possible, so that it is a very great and real blessing and not much more expensive than the living here in Insein, if any. We do feel very grateful to Mrs. Shirk and believe it will mean a saving of money to the mission if not of life. Every one there was busy through the days, language study for some, preparing notes and lessons for the coming school year for some, neglected sewing and writing for others, but when evenings came work was usually laid aside and we had delightful social times together. In the early days of April the Assembly for Bible study was held there with a record attendance."

It is certainly true that in thus increasing the efficiency of the missionaries, this Memorial Rest House takes its place among the forces that are producing a Christian Burma.

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Foreign Missionary Record

ARRIVED

Miss Stella T. Ragon, from Bhamo, Burma, at New York, July 24, 1913.
Miss Alta O. Ragon, from Bassein, Burma, at New York, July 24, 1913.
Mr. W. E. Rodgers, from Ikoko, Africa, at Boston, Mass., July 10, 1913.
Mrs. Nina Tuxbury, from Osaka, Japan, at Brockton, Mass., August, 1913.
Miss Ida C. Wickenden from Hangchow, China, at Boston, Mass., July 30, 1913.

BORN

To Rev. and Mrs. E. Carroll Condict, of Thayetmyo, Burma, June 30, 1913, a son, Edward Carroll.

DIED

Mrs. E. C. Freimark, of the Rangoon Baptist College, at Rangoon, Burma, August 8, 1913.

Notes From Porto Rico

TRUJILLO ALTO, THE FORTY-EIGHTH MISSION
BY SUPERINTENDENT A. B. RUDD

Much has been said about the fact that another star has been added to our national flag, Arizona becoming the forty-eighth state in the Union, after several years of struggle for statehood. The Baptists of Porto Rico are rejoicing, for they have added the forty-eighth star on our mission field. This is the new church organized at Trujillo Alto.

The story of our attempts to gain a foothold in this town is a very interesting one. It was one of the first towns occupied after mission work was begun on the Island. Obstacles of one sort and another arose, however, so that the work did not gain a real foothold until quite recently.

In the first place the town is situated just beyond the Rio Grande River. During the dry season the river is a very harmless affair but when the rains begin to come it quickly makes itself felt. Since there was no bridge at this point one could not reach the town more than half the time, until a railroad was extended in that direction a few years ago.

After one did reach the town there were other factors to be reckoned with. The people themselves did not seem to be conscious of any need along religious lines. Messages were given which apparently fell on deaf ears. Other places which seemed to offer better results called insistently to us. Therefore the work was opened and allowed to lapse a number of times during the space of ten years. Do not misunderstand me. The work which was done during these ten years was not in vain. A number of people had become friendly to our cause and a few expressed their allegiance to Christ. It was a time of patient sowing.

The present, however, is quite a contrast to this. Since the first day of the pastorate of Don Josue Diaz, which began last September, the attitude of the people has undergone a great change. Where before there was a feeling of indifference there is now the spirit of eager inquiry. While formerly a group of five or six gathered for a service, now the hall which we obtained quickly became too small to accommodate the number who wished to hear.

I am sure that the story of the baptism and organization of this youngest church in Porto Rico will interest you. We reached the meetinghouse about three o'clock to have a conference with the candidates. In a short time interested parties began to gather and when we were ready to start for the river where the baptisms were to occur quite a company had assembled. As we made our way through the town the crowd continued to increase so that the gathering at the river was a representative one.

Before the baptisms occurred a short service was held, at which Don Juan Cepero, our pastor at Rio Piedras, gave a stirring gospel message which was listened to with reverent attention. At the conclusion of his address, there occurred the first baptism which these people had ever been permitted to witness. A lesson was impressed on their minds which they will never forget as these fifteen candidates acknowledged the lordship of Jesus Christ in this public way. In the evening we met a second time at the hall where meetings are held. Here in a very simple service, which was addressed by Rev. J. R. Cepero and Dr. Rudd, the Baptist Church of Trujillo Alto was organized.

At this time of spiritual awakening, this young church was also made to rejoice in a material way. Among the tourists on one of the excursion boats a little time previously were some good Baptist brethren interested in mission work. A modest chapel which seems grand when compared with the small rented quarters formerly occupied was made possible by

the generosity of one of the friends. Remember that this little band has a struggle before it. These signs of progress have awakened the forces opposed to the Gospel. Many things will be done to minimize the work done in the past. Efforts will be made to place obstacles in

OUR SUNDAY SCHOOL AT TRUJILLO ALTO

the way of the work in the future and to turn aside those who have become friends of the work. In their time of success this little church, composed of your brethren, are face to face with a struggle. Do not forget them.

DEDICATION OF THE ANON CHAPEL

Rev. C. S. Detweiler sends this graphic description of a dedication: As one climbs the mountains northwest of Ponce one comes to a breathing space for the horses on top of the first ridge about twelve miles out. The view from this point is glorious. Behind one is the sea and the line of white surf and the ships in the harbor and the island with the lighthouse on it. Not far ahead lies the main range of mountains that run from east to west through the island, and in a little while the highest point on the road will be reached, after which begins the long descent toward the northern coast. Just as one reaches this viewpoint on his climb, there stands out before him along the side of the road a plain white chapel, surmounted by a belfry, and a few steps beyond that is the still humbler country school with the stars and stripes floating over it. These two buildings represent the best and almost the only redemptive effort of the people of the United States for the rural population of Porto Rico. Romanism has its churches in the towns. Practically the only organized religious work in the country is done by the evangelical churches.

It was our privilege to participate in the dedication of this chapel. Long before the hour set for the service groups of people could be seen coming from all directions, dressed in their neatest and best. Five miles down the hill toward Ponce we have one of our strongest country churches and about twenty of these members, men and women, came on foot for this meeting. Eight miles away in another direction lies Adjuntas, with another Baptist church. And its pastor with some half dozen members were present. And even from Ponce, twelve miles away, there were three young men, schoolboys who improved a short vacation by taking this trip on foot and spending a few days with our people in Anon. Then with the members and friends of the Anon Church there were more than enough present to fill the 144 chairs and still leave many outside to listen through the open windows and doors.

There was plenty of singing, two sermons and three congratulatory addresses from representatives of the other churches present; and finally to bring all to a fitting conclusion there was a hearty word from one of the members of the Anon Church, inviting all the neighborhood to attend the preaching of the Word in the new chapel and to use it as a house of prayer. After two hours the service was over and the happy people streamed out to mingle in a social way and in the moonlight return to their homes.

While this chapel was built with funds that came from a lady in New England through the American Baptist Home Mission Society, the little group of believers in Anon had no inconsiderable part themselves in the work. They first of all prepared the lot, leveling the ground on the hillside; and then they provided the piles or posts of strong native hardwood upon which the building rests; and they

have prepared for the fence that is now being put up around the chapel a pretty gate and arch.

From that little country church members have already gone forth, not as missionaries but as unofficial witnesses, to Cuba and Santo Domingo, and various parts of the island. One of our best members in Ponce was converted and baptized in Anon. We think how much more efficient that little church would be if it could only have retained all of its members around it, but here as elsewhere it seems to be the function of the country church to minister fresh life to our town churches. Then, besides these members scattered abroad, it has one young man preparing for the ministry in our school in Rio Piedras, and another who is a country pastor near Yauco. May its influence increase until it reaches to the ends of the earth!

AN INDIAN ORDINATION

On the evening of June 24 Lucius Aitsan, for many years interpreter at Saddle Mountain, was set apart by ordination to the work of the Baptist ministry. He is the first Kiowa that God has called into His harvest field, for this special service. In his early years he attended school at Carlisle, Pa. Seventeen years ago he was converted at a campmeeting held at Elk Creek and was the first Kiowa baptized by H. H. Clouse, of Rainy Mountain. His knowledge of Bible truth has been attained through his work as an interpreter and through instruction by Miss Crawford, H. H. Treat, and other missionary workers on that field. All these years he has been an earnest, faithful worker, an inspiration and an example to his people. The evidence of his regeneration and call to the ministry was all that any ordaining council could desire. In these the Holy Spirit has done His work. In ascertaining his views of Bible truth the council followed the question method, and many were surprised at the clearness and truthfulness of his statements, and pleased with the sweet spirit he manifested all through the examination, which occupied much time.

The council was composed of representatives from nine of our Indian churches, pastors, lady missionaries, and Indian delegates that could understand English. All were pleased to have Mrs. Westfall in the council as a representative of the Woman's American Baptist Home Mission Society. Other representatives were invited, but were prevented from attending by previous plans, much to the disappointment of all. The heads of the council were moderator E. C. Deyo, clerk Ira D. Halverson, and chief questioner W. A. Wilkin. It was all new to our Indian people and they were greatly interested.

In the evening we held the ordination, with the ordaining prayer by F. L. King, charge to the new minister by W. A. Wilkin, charge to the church by E. C. Deyo, and the hand of ministerial welcome by H. H. Clouse.

The Saddle Mountain church has now its own Indian pastor with H. H. Treat missionary in charge and Miss Mithoff as lady missionary worker. The request and vote of the council was that the new pastor continue his studies under some competent teacher that he may be prepared for greater service.

The trend in all our churches is upward, and all rejoice in this step that has been made, and pray for continued prosperity. — H. H. Clouse.

ITALIAN PROGRESS IN UTICA

Missionary Perrotta has recently baptized twelve candidates, eleven of whom were men in his Italian work at Utica. It is reported that a converted priest is soon to be received by baptism.

CHANCES FOR FOREIGN WORK

In Connecticut in five different cities a good nucleus could be gathered in a short time if there was a missionary to attend to the work. Many other places in the eastern states demand attention at the present time. We find in some towns our Baptist foreigners in Methodist, Presbyterian or other churches, not knowing that there are Baptist churches in the place. In some instances the work is thriving nicely and the foreigners though not able to hear the Gospel in their own languages, still attend church and even are baptized by some of these Baptist preachers. In one of these places a street meeting was

in progress when a doctor sent a little girl with an envelope to hand to the missionary but she handed it to one of the students. There was a five dollar bill in it and the request for the missionary to visit him at his office. He was much moved by the talk and wanted to be prayed for and asked that Christian men might visit there often and preach to them.

THE LABOR EVANGELIST

Here is an illustration of the kind of work the labor evangelist, Rev. L. Schultz, is doing: I have just closed one of the most successful meetings of the season at New Eagle, Pa. This church is one of the weak churches of our Association. It is located in a coal mining community. Sixty people confessed Christ. In one instance a whole family, except the baby, surrendered to Christ. One old man of seventy-eight professed conversion and asked for baptism. There was not excitement, but deep thoughtfulness on the part of the people, and over thirty of the converts offered themselves for church membership. Many of the men had been drinking men. I wish you could have been with us and seen the happy faces of the wives and children. Some of the men have formed a committee to stop cock fighting, which is a common sport; also to close up the places where liquor is sold illegally, and to break up the gambling places. These men engaged in all of these evils before their conversion. The church has taken on new life and will do greater work for Christ than ever before.

INDIANAPOLIS YOUNG PEOPLE KNOW HOW TO WORK

It will go down in the history of Baptist missionary work in Indianapolis that the beginning of real aggressive work among the foreigners was made possible by the B. Y. P. Unions of that city. When the urgent call came, and the Board's treasury was empty, the young people came forward with over $300 with which the chapel and pastor were secured. Later on when there was danger of losing the faithful superintendent and there came the necessity for a new location for the Roumanian Mission, the young people in a beautiful spirit of consecration proposed to raise a thanksgiving offering of $300 to meet the emergency. It is a delight to give honor to this splendid body of young people for their responsive missionary spirit and their fine consecration.

REV. D. L. SCHULTZ HOLDING A NOON MEETING IN WHEELING, WEST VIRGINIA

GRATEFUL FOR MOTHER'S BIBLE

Rev. C. H. Bolvig, director of Sunday school and young people's work among the Danes and Scandinavians in Minnesota, recently spent several days at Kosen, where he is always gladly received; he is the only one who holds meetings for them in the Danish language.

While at Clark's Grove last summer I called at the home where there was a young man and his mother; she bought a Bible but the young man did not care for it; however I had a little talk with him about his soul. A month later when I visited the town again he sent for me to come to see him. When I arrived, he said, "I am glad to see you and will you tell me now, What shall I do to be saved?" After this visit he was a changed man and thanked his mother for the Bible she bought. Several said that he was a truly converted man. He recently died and I conducted the funeral service.

COLPORTAGE AUTOMOBILE NO. 3

Baptists can well take pride in the achievements of their various denominational organizations and line up most enthusiastically with the Baptist program for the giving of the Gospel to the whole world. Of the various agencies employed in working out this program, signally blessed and prospered our Publication Society has been. How marvelously God has put into the hands of this Society the means whereby the work may be prosecuted in the many ways employed. No Baptist need be ashamed of the equipment furnished the missionaries of the Publication Society, and those who have so generously made it possible to provide Wagons, Chapel Cars, Automobiles and Colportage Boats have occasion to feel that their money is being used most judiciously and producing excellent results. The latest addition to this equipment is a late model of the Ford automobile, to be known as the "Rev. A. B. Whipple Memorial," and to be used in the Santa Barbara Association of the Southern California Baptist Convention. It will be in charge of Rev. E. E. Duley, with headquarters at Santa Barbara. This Association is composed of the three counties of San Luis Obispo, Ventura and Santa Barbara, covering an area

OUR THIRD COLPORTAGE AUTOMOBILE

extending along the coast line for over two hundred miles. The need of work in this section is most apparent to those who are acquainted with conditions, and it will be a real pleasure to the missionary to go to the out-of-the-way places with the Bible and other good literature, preaching the gospel by the wayside. It is the missionary's ambition to keep a

photographic record of the interesting features of the work and when some one comes forward with a serviceable camera he will feel that his equipment is quite complete. — E. E. Duley.

A VETERAN IN SERVICE

Philip Lovering Jones, D.D., died on Tuesday, Aug. 26. Born in Devonshire, England, Sept. 19, 1838, he came to this country when about twelve years old, and here obtained his education and did his life's work. He was ordained in 1868, and served two churches, at Dunkirk, N. Y., 1868–1870, and the South Broad Street Church in Philadelphia, 1870–1889; the latter church he organized, and under his charge the new building was erected at a cost of $60,000. His literary gifts brought him to a field of large usefulness in connection with the American Baptist Publication Society, which he served as Associate Book Editor from 1889 to 1894, and then as head of that office from 1894 to 1913. Able in criticism of other men's writings, he was himself a master of simplicity and force in use of the pen, as his books, "The Divine Fatherhood," "A Restatement of Baptist Principles," "Henry Drummond, A Study," and "Script and Print," bear witness; pamphlets and review articles for the religious press also came from his busy pen. The University of Rochester conferred upon him the title of Doctor of Divinity in 1894. Upon his retirement from connection with the Publication Society he entered upon the duties of Superintendent of the George Nugent Home for Baptists; but his health had been visibly failing for some months, and the end was not long delayed. Dr. Jones leaves a widow and two daughters, and many who feel themselves honored in having known him as a friend and brother.

EDUCATORS INTERESTED

A month of Sunday-school institutes and rallies is the recent report of T. H. Hagen, director of Sunday school and young people's work for South Dakota.

At Goodwin one of the smallest churches in the state was given a series of lectures every evening for a week. The attendance was good and church and school materially helped. A three days' institute consisting of afternoon and evening sessions was held at Clear Lake. Other churches of the town were invited and many of their teachers availed themselves of the opportunity to receive help. The evening lectures were along popular lines and drew an interested audience of parents and other adults. Among those present one evening was the Judge of the Circuit Court, the County School Superintendent and several High School teachers and they all expressed themselves as pleased with the character of the work. The pastor and teachers are interested in teacher-training.

Another work of institutes was given at Canton. I was asked to deliver an address before the High School and also before the eighth grade, which I was glad to do for it gave me an opportunity to get before the young people of the town in the interest of the work. Canton is a strong Lutheran town and the Baptist Church is very small; there isn't a young man in the church, but in the days to come there will be, for the pastor has organized a fine junior society.

A combined institute and rally was held for three days at Watertown, which was a marked success. A teacher-training class has been organized. I was invited to address the High School but could not because of train connections. The professor said, "Whenever you are in Watertown come up and see us and I will see that you have an audience of 225 young people to speak to. We need a man like you to come before our students." This shows that our work is appealing to educators both outside and inside the church.

IN THE MOUNTAINS OF TENNESSEE

"I become more and more fascinated with preaching to children," writes W. C. Bayless, missionary colporter among the colored people. "I recently preached to two congregations of children from the least tiny tot to fourteen years of age. They responded readily to the pledge to live the good, pure Christ-life and I fully believe they understood what they were doing except perhaps a very few of the youngest.

"I have found an unusually large number of persons seeking salvation, as I have visited from home to home. Some are already converted, but cannot understand the control the Divine Spirit had assumed in their hearts. For instance, one woman past middle life whose children are grown and Christians said to me, 'I have been trying to be a Christian a long time; I pray and live the best I know how but I am no Christian.' Her ideal of a Christian life is so high that she can never reach it in this world.

"In one home I found four adults none of whom was a Christian and without interest in the Christian life. They allowed me to hold a little service for their instruction and help and I am praying that the seed may bear fruit."

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Publication Society Notes

The Society has recently appointed a native Russian, Paul Molokonoff, as colporter to the Russians in Los Angeles and vicinity. Other colporters lately commissioned are Vasil Kondurianes, to work among the Greeks of New York City — this being the only Protestant work now carried on in New York City for Greeks; Mr. Joseph Wolf, to work among the Slovenians and Croatians in Cleveland. This is the only work now being done in this country among the Slovenians so far as is known.

Rev. W. E. Story, the Captain and Colporter of the Colportage Cruiser "Osceola," speaks seven languages, among them Japanese. He is able therefore to assist in Japanese evangelism in the Sacramento Valley.

From July 1 the District Secretaries of the Publication Society were made District Superintendents. As Secretaries these men have been spending much of their time in superintendence of the workers. Now the responsibility is definitely put upon them.

The Publication Society has recently voted to establish a pension system for its missionary workers. Twenty years of service and real need are the basis on which a retiring allowance of one-third salary is made.

FIVE THOUSAND MILES, 10,000 CALLS A YEAR, SCRIPTURES IN 14 LANGUAGES, TAKES TRIPS OF A WEEK, EATING AND SLEEPING IN HIS WAGON

Books Worth Reading

The Building of the Church. By Charles E. Jefferson. The Macmillan Co. New York. (50 cents net.)

This little book, containing the Yale Lectures for 1910 on the Lyman Beecher Foundation, are filled with nuggets of pure gold for the preacher, and the publishers have placed the ministry under debt by putting the price at fifty cents. Dr. Jefferson has the rare faculty of getting at the root of the matter he touches, and the equally rare art of putting things. The building of the church is here set forth in a style to stimulate every reader who has any interest in this supreme task, and to interest some who have not. Put it in the library, by all means.

Immigration. By Henry Pratt Fairchild. The Macmillan Co. ($1.75 net.)

"A World Movement and its Significance" is the subtitle of this serious and scholarly study of a great subject, which more and more demands the attention of our people. We must become more intelligent regarding immigration if we are to play the part of citizens worthy of the Republic. It is good that this question is up for study in our churches, and that new books are being written. We have the missionary side presented in text books such as we have recently noted in these pages. Here we have the economic and racial and social features dealt with in a broad way, the author taking immigration as not merely an "American public problem," but a social phenomenon of world-wide significance. He is right in thinking that just now the fundamental matters are the laws or principles which underlie the movement of peoples. The causes and effects of immigration; conditions of immigrants in the United States; standard of living; exploitation of immigrants; conditions affecting the country, as wages, pauperism, crime and insanity; industrial effects and political, and the new problems created — these are lines of inquiry and treatment. The author regards the economic causes as by far the most important and universal. He finds the old type of steerage still in existence, with the new type on some lines of steamships; and evidently there is still a vast change and reform to be effected by more stringent laws before the steerage will be anything but a demoralising and degrading introduction to life in our country. We must have ceaseless instead of spasmodic agitation, until an aroused public conscience shall demand and secure a revolution in this money-making and soul-destroying business. What should settle for us the importance of understanding the subject is the fact that during the period 1820 to 1912 a total of 29,611,052 immigrants have entered the United States; while one third of the entire number have come within the last fifteen years. His statements regarding insanity, pauperism and crime should be heeded, as they are based on facts, and it is easy to be misled on these points. The author recognizes that there is "a tremendous foreign missionary problem within the borders of our own land," and says that while many of the religious denominations are beginning to feel this call, there "remains an astonishing apathy on the part of the body of American Protestant churches toward the religious and moral needs and dangers of the foreign population, and of the opportunities of service which it offers." And he adds what is of utmost truth and significance: "This service might be made of incalculable benefit not only to the immigrants themselves, but to their adopted country, whose destiny hangs in the same balance as theirs." We ought to ponder that. His conclusion that restriction of immigration is not a denial of human rights, but a proper matter for legislation, in

safeguarding the interests of society, is one that we heartily concur in. We employ far too much sentimentality and too little sense on this important question, which is played with by the political demagogues, and should be taken up seriously by all Christian citizens who have a patriotic duty to do and a precious heritage to conserve. A natural immigration is one thing, but a falsely stimulated immigration is another. Mr. Fairchild has given us a book that deserves thoughtful study, and has kept his impartial spirit throughout. It is the most thorough and comprehensive treatment that has appeared in recent years.

The Christian Movement in Japan; a Year Book for 1913. Edited by John L. Dearing, D.D., with assistants. For sale in America by the Missionary Education Movement. $1.25.

This volume of 786 pages is a surprising production, and tells a story of large importance and interest. Our own Dr. Dearing does great service as editor in chief. Here we have a concise review of all religious and philanthropic work in Japan, Korea and Formosa, and a full report of the various mission bodies and churches. The political and social survey, reports of the Continuation Committee's Conference, full statistical tables, and lists of publications and institutions, make the volume of great value to the student of present day movements in Japan. We find these totals of the Christian forces: Population, 51,287,091; Japanese preachers, 1,010; Japanese evangelistic workers, 1,366; resident Christians, 52,972; meeting places, 2,017; evangelistic missionaries, 406. There is one evangelistic mission to every 126,323, and one Japanese Christian in every 968 of the population. Plainly there is room for more Baptist missionary work in Japan.

Baptist Young People at Work. A manual of methods for the Young People's Society. By Frederick G. Detweiler. Griffith and Rowland Press. (Price, 50 cents net; 60 cents postpaid.)

One of the best up-to-date handbooks for leaders of local young people's societies we have yet seen. It is well filled with more than a hundred suggestions for making the young people's organization alive, interesting and efficient. By the way, its contents are just as good for other denominations as for Baptists.

The Constructive Quarterly for September is number three of this new publication devoted to the "Faith, Work and Thought" of Christendom. Christian unity is the broad aim for which this Quarterly exists, and it gathers the ripe thought of Christian scholars and leaders of all lands. In this number, one of the strong articles is by Robert E. Speer on "Foreign Missions a Constructive Interpretation of Christian Principles"; and another is on "Missionary Education in India," by A. G. Fraser, a college principal in Ceylon. The latter makes the point that missionary education should be nationalizing and not denationalizing in its tendency, as too often it now is. He says it is especially important that the Christian natives should know the underlying thought of their old faiths, and that at its best. Dr. Speer makes a strong showing for his statement that "no action illustrates or reinterprets more luminously the true character of Christianity and its bearing on the most pressing problems of the modern world than the spontaneous action of the Christian spirit in foreign missions." In the missionary movement he finds the "one supreme uniting power." Taking the number as a whole, perhaps some other reader will agree with us that the more that is said about church union the less likely it seems to be.

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Additional Books Received

Reaching Up and Out, by Amos R. Wells. (Thomas Y. Crowell Co. 50 cents net.)

Glory of the Commonplace, by J. R. Miller. (Thomas Y. Crowell Co. $1.00 net.)

Things That Endure, by J. R. Miller. (Thomas Y. Crowell Co. $1.00 net.)

The Secret of Love, by J. R. Miller. (Thomas Y. Crowell Co. 50 cents net.)

Christian Faith for Men of Today, by Ezra Albert Cook. Another volume in the Constructive Bible Studies. (University of Chicago Press. $1.25 net; postpaid, $1.35.)

Financial Statements of the Societies for Five Months ending August 30, 1913

	Source of Income	Budget for 1913–1914	Receipts for 5 Months	Balance Required by March 31, 1914	Comparison of Receipts with Those of Last Year 1912–1913	1913–1914	Increase	Decrease
FOREIGN MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$462,110.05	$54,484.99	$407,625.06	$59,924.48	$54,484.99	$.....	$5,439.49
	Individuals	300,000.00	10,172.16	289,827.84	33,715.04	10,172.16	.....	23,542.88
	Legacies	83,094.00	5,400.30	77,693.70	10,582.03	5,400.30	.....	5,181.73
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	92,974.00	36,852.63	56,121.37	32,826.61	36,852.63	4,026.02	.....
	Totals	$938,178.05	$106,910.08	$831,267.97	$137,048.16	$106,910.08	$4,026.02	$34,164.10
HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$380,377.00	$35,654.76	$344,722.24	$39,052.66	$35,654.76	$.....	$3,397.90
	Individuals	125,000.00	4,354.14	120,645.86	3,008.37	4,354.14	1,345.77	.....
	Legacies	65,000.00	17,397.42	47,602.58	14,834.36	17,397.42	2,563.06	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	98,600.00	34,083.59	64,516.41	27,598.75	34,083.59	6,484.84	.....
	Totals	$668,977.00	$91,489.91	$577,487.09	$84,494.14	$91,489.91	$10,393.67	$3,397.90
PUBLICATION SOCIETY	Churches, Young People's Societies and Sunday Schools	$97,500.00	$37,235.31	$60,264.69	$34,131.12	$37,235.31	$3,104.19	$.....
	Individuals	27,000.00	4,983.03	22,016.97	4,178.58	4,983.03	804.45	.....
	Legacies	10,000.00	1,810.03	8,189.97	9,256.93	1,810.03	.....	7,446.90
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	71,777.45	19,732.18	52,045.27	17,435.77	19,732.18	2,296.41	.....
	Totals	$206,277.45	$63,760.55	$142,516.90	$65,002.40	$63,760.55	$6,205.05	$7,446.90
WOMAN'S HOME MISSION SOCIETY	Churches, Young People's Societies and Sunday Schools	$182,790.00	$23,413.55	$159,376.45	$21,407.53	$23,413.55	$2,006.02	$.....
	Individuals	10,000.00	2,012.96	7,987.04	1,167.61	2,012.96	845.35	.....
	Legacies	10,000.00	4,007.74	5,992.26	3,004.68	4,007.74	1,003.06	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	20,000.00	6,499.25	13,500.75	5,753.64	6,499.25	745.61	.....
	Totals	$222,790.00	$35,933.50	$186,856.50	$31,333.46	$35,933.50	$4,600.04	$.....
WOMAN'S FOREIGN SOCIETY OF THE WEST	Churches, Young People's Societies and Sunday Schools	$88,883.00	$13,976.77	$74,906.23	$12,994.54	$13,976.77	$982.23	$.....
	Individuals	21,848.00	4,726.89	17,121.11	3,668.88	4,726.89	1,058.01	.....
	Legacies	3,200.00	1,066.82	2,133.18	50.00	1,066.82	1,016.82	.....
	Income of Funds, Annuity Bonds, Specific Gifts, etc.	1,135.00	556.50	578.50	575.30	556.50	.....	18.80
	Totals	$115,066.00	$20,326.98	$94,739.02	$17,288.72	$20,326.98	$3,057.06	$18.80

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PUBLISHER'S PAGE

IN THIS ISSUE

It gives full details of our special fall subscription campaign, also a list of Banner Churches.

(*Continued from Publisher's page.*)

we will mention some of the records made by individual churches. The Banner Churches are as follows:

California. Los Angeles Asso.: Memorial Church, Los Angeles. Sacramento River Asso.: Willows Church. San Francisco Asso.: One of the Mission Churches (name not given).

Illinois. Salem Asso.: Carthage Church.

Indiana. Freedom Asso.: Rockville Church. Laughery Asso.: Lawrenceburg Church. Union Asso.: Edwardsport Church.

Iowa. Burlington Asso.: Lockridge and Beulah Churches tied.

Kansas. Miami Asso.: Tauy Church at Ottawa. Missouri River Asso.: Ruby Ave. Church. Northeast Asso.: Bethel Church.

Massachusetts. Berkshire Asso.: Morningside Church, Pittsfield. Franklin Asso.: Shelburne Falls Church.

Minnesota. Minnesota Valley Asso.: First Church of Mankato.

New Hampshire. Meredith Asso.: First Church, Sanbornton.

New Jersey. Central Asso.: Flemington Church. East Asso.: Parmley Memorial Church, Jersey City. North Asso.: Summit Ave. Church, Jersey City. Trenton Asso.: Hightstown Church.

New York. Chautauqua Asso.: Ripley Church. Chenango Asso.: North Norwich Church. Cortland Asso.: Solon Church. Madison Asso.: Eaton Church. Onondaga Asso.: Tabernacle Church, Syracuse. Worcester Asso.: First Church, Worcester.

Ohio. Trumbull Asso.: Walnut Street Church, Youngstown.

Oregon. Willamette Asso.: East Side Baptist, Portland.

Pennsylvania. Center Asso.: First Church, Johnstown. Harrisburg Asso.: York Church. Monongahela Asso.: Great Bethel Church, Uniontown. North Philadelphia Asso.: Jenkinstown Church. Ten Mile Asso.: Waynesburg Church.

South Dakota. Sioux Falls Asso.: Spencer Church.

Vermont. Woodstock Asso.: Perkinsville Church.

Washington. Cowlitz Asso.: Dryad Church.

Wisconsin. Dodge Asso.: New Lisbon Church. Janesville Asso.: First Church, Clinton. La Crosse Valley Asso.: Warrens Church.

We trust that those associations from which we have not heard as yet will send in word at once telling us what churches are holding the Banners. Now let the Contests go on with vigor during these fall and winter months.

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Perhaps our subscribers do not all realize what a variety and amount of field news is brought to them each month, through the pages devoted to the Women's Home and Foreign Societies, and those given to the General Societies for this kind of matter.

With the present plans our subscribers during 1914 will receive more news from more fields than ever before. Notwithstanding this fact, and the upward trend of prices in all departments of the printing trade, MISSIONS will continue to come to its club subscribers for only fifty cents a year. We want to keep it as low as we can as long as we can that so far as possible it may actually be within the reach of every Baptist family.

We will endeavor to make the magazine for 1914 still more popular, more informing, more inspiring, more interesting than ever. Our ability to do so will depend in part upon the success of our subscription campaign. At no point can the cooperation of our subscribers count for more than in the obtaining of new subscriptions.

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It Couldn't Be Done

(The following lines are printed in MISSIONS for the benefit of those who think *some other church* might add seven new names to its list, but that *their* church cannot. To read them over several times is quite likely to eradicate completely even an obstinate case of pessimism.)

Somebody said that it couldn't be done,
But he with a chuckle replied:
That "maybe it couldn't," but he would be one
Who wouldn't say so till he'd tried.
So he buckled right in, with a trace of a grin
On his face. If he worried, he hid it.
He started to sing as he tackled the thing
That couldn't be done — and he did it.

Somebody scoffed: "Oh, you'll never do that —
At least no one ever has done it";
But he took off his coat and he took off his hat,
And the first thing we knew he'd begun it,
With a lift of his chin and a bit of a grin,
Without any doubting or quiddit.
He started to sing as he tackled the thing
That couldn't be done — and he did it.

There are thousands who'll tell you it cannot be done,
There are thousands who prophesy failure;
There are thousands to point out to you, one by one,
The dangers that wait to assail you.
But just buckle in with a bit of a grin,
Then take off your coat and go to it.
Just start in to sing as you tackle the thing
That "cannot be done" — and you'll do it.

— Edgar A. Guest.

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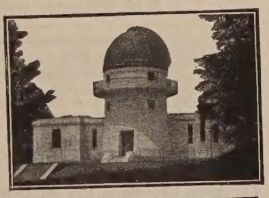

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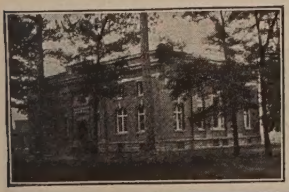

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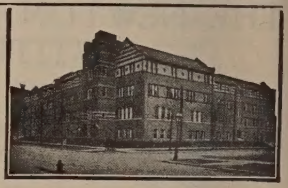

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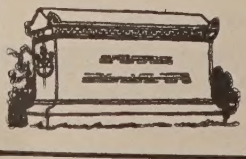

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